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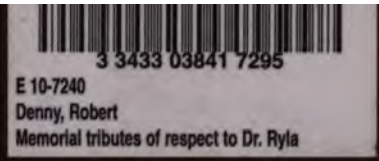
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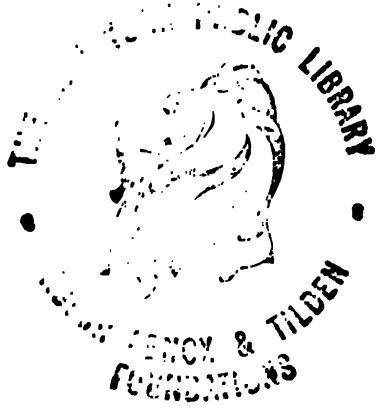
Memorial tributes of respect to Dr. Ryla

MEMORIAL

DR. RYLAND THOMAS BROWN

ROBERT DENNY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DEDICATION.

ESPECIALLY, to the survivors of that patriotic band of men and women who, in the 'Forties and 'Fifties, in the spirit of true philanthropy, and as co-laborers with Dr. Brown in the great contest with the slave power, heroically rose above the race prejudice then prevailing, and demanded that slavery in these United States should be abolished, and that the unalienable right to life, liberty and the pursuit of happiness, proclaimed in the Declaration of American Independence, should be equally guaranteed to every person, not a criminal; also,

To the host of equally patriotic and philanthropic men and women who have had the self-sacrificing courage to make common cause with Dr. Brown in his long and uncompromising warfare against that greater curse to mankind than slavery—the liquor traffic—and, generally,

To the advocates and promoters of all religious, moral, and political reforms, this unpretentious little volume is most respectfully dedicated by the

EDITOR.

PREFACE.

DOCTOR RYLAND T. BROWN, the subject of this volume, died in the city of Indianapolis, May 2, 1890. The numerous testimonials of the esteem in which he was held by an unusually wide circle of friends and acquaintances, some of which testimonials are given in this volume, evidence the propriety of publishing them in a form suitable for distribution and preservation. Dr. Brown had been a member of the Central Prohibition Club, of Indianapolis, from its organization. That club, at its first meeting after his death, unanimously determined to hold a public memorial service in honor of the man whose companionship had been so dear to every surviving member. That service was held at the Third Christian Church, in the city of Indianapolis, on Lord's Day, May 18, 1890, Dr. Brown being, at his death, an honored member of the Third Christian Congregation of Indianapolis. The proceedings were taken down in short-hand, and a full transcript made, as published in the body of this work. At that point the matter has rested for nearly a year, notwithstanding the anxiety for a publication to the memory of Dr. Brown that was well known to widely exist. At length the manuscript and a mass of correspondence, etc., were placed in the hands of the undersigned, with the request of the club, and of Mrs. Nancy T. Brown, the worthy widow of Dr. Brown, to arrange and prepare for the press the matter contained in

the following pages, and procure its publication in book form. Want of experience as an editor, and a sense of inability to perform the service thus assigned, so well as it deserves to be done, is here frankly confessed.

This volume is not all that the character and life-work of Dr. Brown merits. Many volumes might be filled with productions from his prolific pen, pregnant with valuable instruction and information to the masses of mankind. It is to be hoped that some one competent for the task will compile such a work, and, at no distant day, give the world the benefit of its publication.

It would not be in good taste here to attempt a eulogy on the life and character of Dr. Brown. That is the purpose of this volume. Suffice it to say at this point, that his death terminated a life that it is the joy and satisfaction of those who knew him to remember.

ROBERT DENNY.

Indianapolis, May 2, 1891.

BIOGRAPHICAL SKETCH.

[Furnished by Dr. Brown's only surviving Brother, Joseph Franklin Brown, Esq., Indianapolis.]

DOCTOR RYLAND THOMAS BROWN was born in Mason county (now Lewis county), Kentucky, October 5, 1807, and removed with his parents to Clermont county, Ohio, in 1808, where he was sent to the first free school organized west of the Alleghany mountains. In 1821 his father and family removed to Rush county, Indiana. In 1826 he commenced the study of medicine at Rushville, which he completed at the Ohio Medical College in Cincinnati, graduating in 1829; in which year he was married to Miss Mary Reeder. In 1832 he entered upon the full practice of his profession at Connersville, Indiana, at the same time prosecuting literary and scientific studies, to supply the defects of his early education; devoting much time to the physical sciences, especially to chemistry, geology and mineralogy. In 1844 he changed his residence to Crawfordsville, Indiana, where Wabash College gave him better opportunities to prosecute his said studies, all the while having charge of an extensive practice of his profession as a distinguished physician. In 1850 he received from Wabash College the honorary degree of Master of Arts. In 1853 he was awarded a silver cup by the Indiana State Board of Agriculture, as a premium for the best essay on Drainage. In 1854 he was appointed the first State Geologist of Indiana, by Governor Wright, notwithstanding their disagreement on religion and politics, and as such geologist he

traveled the entire length and breadth of the state several times, on foot, locating the stone quarries and coal fields; and the accuracy of the reports of his laborious work has never been disputed. In 1858 he was elected to the chair of Natural Science in the Northwestern Christian University (now Butler University), at Indianapolis, which position he accepted and removed his residence to that city, where he remained (except when temporarily absent in Washington and Philadelphia) until his death. He was connected, as professor, with said university until 1871, the last two years also filling the chair of Chemistry in the Indiana Medical College. In 1872 he received, unsolicited, on the recommendation of Governor Morton (then United States Senator), the appointment of Chemist-in-Chief in the Department of Agriculture at Washington, which position he resigned in 1874, because of the confinement the proper discharge of its duties exacted; and returning to Indianapolis, he accepted the chair of Physiology in the Indiana Medical College. In 1871 he prepared for publication a book on "Physiology and Hygiene," which is extensively used in common schools and academies throughout the western states. In 1876 he was made President of the Judges of the fourth group of Food Exhibits at the Centennial Exposition, Philadelphia, and was awarded a tastefully designed medal for his services. From 1880 to 1886 he was employed as Assistant State Geologist, in which capacity he made surveys of many counties, reports of which are published in the State Executive Documents.

In 1865 he met with a sad bereavement in the death of his first wife. In the autumn of 1866 he married Mrs. Nancy Tomlinson, of Shelby county, Indiana, who survives him.

Since 1879 he was an assistant editor of *The Indiana*

Farmer, and was for many years previous a frequent contributor to its columns, and has thus accomplished a vast amount of good for the agricultural interests of his state.

His death occurred at his home in Indianapolis, at 3 o'clock, on Friday, May 2, 1890, and was occasioned by a second attack of la grippe. He remained perfectly conscious until the last moment and knew that death was near, but he felt no alarm and approached the close of a long, useful, active and honorable life, with the calm serenity of a Christian warrior laying off his armor. His funeral was largely attended (notwithstanding his request that it should be private), and on that day he lacked but five months of being eighty-three years of age. For more than sixty years he was an earnest advocate of temperance, and kept in the fore front of the movement to the day of his death. He died at peace with God and man, and now has been gathered, a ripe sheaf full of the golden wheat of good deeds, into the granary of our Lord, there to await, in confidence and trust, the Great Harvest Home.

MEMORIAL SERVICES

IN HONOR OF THE LATE DR. RYLAND T. BROWN, HELD AT THE THIRD CHRISTIAN CHURCH, SUNDAY, MAY 18, 1890, 3 O'CLOCK P. M., UNDER THE AUSPICES OF THE CENTRAL PROHIBITION CLUB OF INDIANAPOLIS (OF WHICH CLUB DR. BROWN WAS AN ACTIVE AND HONORED MEMBER FROM ITS ORGANIZATION TO THE TIME OF HIS DEATH), AND PRESIDED OVER BY DR. PHILIP McNAB, PRESIDENT OF THE CLUB.

DR. McNAB—It is thought appropriate to sing some of the old hymns with which we are all supposed to be acquainted. We have selected for the opening hymn, Number 390—"Servant of God, Well Done." All are requested to participate in the singing.

(The six verses sung.)

DR. McNAB—Elder Brazillai M. Blount, of Irvington, had been selected to lead in the exercises, but he informed us that he could not be here. We thought this would be the appropriate time to read his letter, giving the reasons why he could not attend, and I will ask Brother Robert Denny to please read the letter.

MR. DENNY read the following letter:

IRVINGTON, May 14, 1890.

BRO. McNAB—Your letter inviting me to participate in the memorial exercises in honor of the late Dr. R. T. Brown, has been received. Nothing could afford me more pleasure than to be able to contribute, as far as my ability would permit, to services in honor of the noble man whose memory you are thus to celebrate. No man among the many with whom I am acquainted comes nearer to my conception of exalted Christian manhood than he. Modest, unassuming and deferential to the feelings of others, yet, with the courage of his convictions, he was fearless in the advocacy of what he believed to be right. Though dead, he yet speaks to the hearts

of thousands of living workers in the various enterprises that tend to the elevation of our common humanity. A born leader of men in fields of investigation and research, he took a front rank in every good work. In large measure self-made, he inspired young men and women to similar noble efforts. As an educator, he was thoroughly versed in the varied sciences that constitute liberal culture; a walking encyclopedia of history. As a citizen, no man was more deeply interested in the measures that make for the good of the whole people. What his conscience approved, he did with his might. His efforts in the cause of human freedom, and his later endeavors to assist in the emancipation of our nation from the curse of rum, clearly mark the man.

Prohibitionists have lost a great leader. But his loss should stimulate us to greater effort, to the end that the cause in which he fought, and in which he fell with all his armor on, may be carried to the successful termination for which the old hero so devoutly prayed.

As a Christian, Father Brown was pre-eminent. But he has fallen; yea, rather, has gone up higher. We miss him. We miss his counsels; but we should not mourn. Let us rather take consolation in the fact that he rests from his labors, and his works do follow him.

Farewell, our dear old teacher; our Father in Israel. When it is ours to die, may we have our work as well done. Bro. McNab: I am under obligation to be away on Lord's Day. I have a mission point in Miami county where we are starting a church, and would greatly disappoint if I did not go; hence, can not be with you. I am sorry it is so. I missed the funeral because I was away. But, with Dr. Brown's missionary spirit, if he could be consulted now, I believe he would say, go; you will honor me by honoring my blessed Lord. Fraternally, thine, B. M. BLOUNT.

DR. MCNAB—Since we learned that we could not have Brother Blount with us, the committee selected Sister Pollock, who will now read us the scriptural lesson, after which we will be led in prayer by Brother Love Jameson.

MRS. J. E. POLLOCK then read appropriate portions of the sacred Scriptures; followed by

PRAYER, by Elder Love H. Jameson, as follows:

Our Father, who art in Heaven, we come to-day, in

the name of Jesus Christ, to supplicate a throne of divine grace, for grace and mercy to help us in this our time of need. And upon occasions like the present we feel most sensibly our need of Thee. We are creatures of a moment; here to-day and to-morrow gone forever. But we rejoice to know that Thou knowest our frame, and knowest that we are dust; that Thou hast graciously promised if we come to Thee for life we shall receive that help that shall be necessary for us. Wouldst Thou be pleased to help us to-day to draw nearer to Thy holy presence with profoundest feelings of reverence. May we take Thy holy name upon our lips with such feelings as ought to characterize those who undertake to worship the Eternal King. We come to-day to perform a service with reference to one we love. Though absent from us we love him to-day. We come to-day to ask that his good example may still be felt by us all; that we may remember his labor of love, his patience, his hope, his careful performance of whatever he deemed to be his duty. May these living exemplifications of love that so strongly characterized him be strengthened in every one of us to-day when we remember the example that he has left behind. Wouldst Thou be pleased to enable us to-day, in the songs we sing and in the words we utter, and in the prayers we offer, supplications we ask, and all our efforts, that we have the glory of God in view, and the advancement of the great interests of common humanity in which our dear brother was so earnestly engaged. We pray Thee now to be with us to-day. We pray Thee to impress every one of our hearts with a sense of our dependence upon Thee. And while we feel that we have sustained a loss, may we be comforted when we remember that our loss is doubtless the gain of him who departed from among us. May we remember this; may it be our continual endeavor to

meet him in a better and a brighter world. And hear us in these our very imperfect petitions. We now wish to ask in behalf of the loved ones he left behind,—may they be comforted when they remember that with him all is well. May they remember that his faith, and hope, and zeal in the cause of truth were constantly manifested in his life; and that in all his walks of life he continually showed to all who knew him, that he recognized himself as a disciple of the meek and lowly One.

O, hear us in these our imperfect petitions. O, bless us, and help us to profit by the precious example left us. Help us to live in the light of his example, and to endeavor to obtain that blessed immortality that awaits us beyond the grave. And now, Father, forgive us our sins. Blot from Thy book of remembrance all our transgressions and remember them against us no more. Bring us through life safely, as Thou didst bring our dear brother to the grave in peace. May we be brought to our graves as he was, in peace and in the hope of a glorious immortality; and to God be all the praise forever. Amen.

Hymn No. 606—"Jesus, Lover of my Soul"—was then sung by the congregation.

DR. MCNAB—Tradition informs us that it was said of an eminent character of antiquity, that his death was untimely and his brethren mourned. So we, because of the great usefulness, and of the eminent qualifications of Dr. Brown, feel that, notwithstanding he had lived his fourscore years and more, and that his life was replete with work to the last—yet we feel that he was so eminently qualified as a counselor and as a worker that we, too, feel that his work was not done, and for that reason his death was to us untimely, and we, too, mourn. And the activities in which he participated

were so numerous, the scientific investigations so manifold, that but few of the interests can be represented here to-day; and even as to those few, the speakers have been admonished that their time will be limited. But, although their time will be limited, it will take perhaps two hours to go through the exercises, and we hope none will become weary; because the change of speakers, and the various-sided character of our beloved Dr. Brown will be presented.

We will now be addressed by the pastor of this church, Brother Van Buskirk, who will present

"THE CHARACTER OF DR. BROWN AS A CHRISTIAN."

ELDER DANIEL R. VAN BUSKIRK—In view of the fact that I spoke at considerable length at Dr. Brown's funeral, very largely dealing with the topic assigned me to-day, and in view of the fact that these services are held in our own house, and those having them in charge are in some sense our invited guests, and in view of the further fact that we have already set apart next Thursday evening as an evening for memorial exercises under the management of the church itself, of which the Doctor was a member, I feel very keenly a sense of impropriety of my occupying a place on the programme to-day, and so urged upon the committee having this in charge. And I am here, not in obedience to my own sense of propriety, but in compliance with their wishes, and I am asked to talk a few minutes, and they certainly will be very brief.

I am asked to talk of Dr. Brown as a Christian; in other words, the religious life and character of Dr. Brown. No correct analysis, no just estimate can be made of his religious life and character, as indeed no just estimate can be made of any life and character, that does not take into consideration the two-fold rela-

tion in which Dr. Brown stood, and in which all men stand. First, in his relation to God, and second, in his relation to his fellow-men. And I am all the more particular to call attention to this discrimination in the very beginning, for the reason that any one familiar with the currents of religious thought to-day, and the character of what they call religious activity, will have no difficulty in perceiving the distinction. To regard this distinction, and to make what we call the humanities of our religion the expression of our benevolence to our fellow-men, cover the entire ground of human religious obligations.

It is no uncommon thing to speak of a man, just in his dealings with his fellow-men; kind and charitable to the needy; discharging faithfully his duties to his own kind, as being in a sufficient sense a religious man. This was not Dr. Brown's conception. He sustained a relation to God as well as to man; a relation that he recognized; a relation that gave birth to sacred duties and sacred obligations, that the Doctor never thought of neglecting, any more than he did the duties and obligations growing out of his relations to his fellows. And this was manifest in several ways. First, it was a constant concern with him to know God; to understand Him. This was apparent even in his study of the physical universe; of the material creation. It was not merely a laboratory of physical forces with Dr. Brown; but the great and mighty forces of the physical universe had an author, and with him that author was God. And He was the author of the laws by which these forces operated. And whether he was tracing out the development of the physical creation, as indicated in the science of geology; whether he saw it in the great vegetable kingdom, or the starry heaven, he always saw God. His faith could distinguish the invisible in the visible;

in the seen the unseen. And to Dr. Brown the whole material creation in all its endless manifestations was a manifest parable, of which God Himself was the author. He brought an inspiration to that constant and ceaseless study; and that concern, that ever manifested itself to the very latest period of his life, was simply that he might know more of God. Any one familiar with the Doctor knows this was a prominent and radical feature in his Christian character. He not only studied to know God through the Book of Nature; but he saw God in the Divine Revelation.

God was to him, not only the author of the physical world, but of that book we call the book of Divine Revelation. And he sought through life by careful and diligent and unprejudiced study of that wondrous book to know God; to know Him in His infiniteness; to know Him in history, by the unfolding of His purposes, as we find it recorded in that strange and striking and wondrous book we call the Bible. But that was not all. He studied to know God in Christ. He studied all his life to know His purposes. Hence Christ became to him the personal embodiment of God's truth; and with him that truth was paramount; that truth was supreme. He knew nothing else as the sovereign of his conscience. He had no guide for his life save the will of the Infinite, unfolded to the world in the history and in the teachings of the Man of Nazareth. Hence, Dr. Brown's faith was not a blind trust. It was not a mere unintelligent impulse; it was a fixed and settled conviction.

As I can not talk but a few minutes, I wish to ask the privilege of reading two or three extracts from a letter written by Dr. Brown sixty years ago, on the 15th of last March. He was then little more than twenty-two years of age. It reveals this characteristic of his mind,

and was, as Brother Jameson said at the time Dr. Brown was buried, an important act of his life.

He says: "Clothed with the panoply of faith, with the volume of unerring wisdom in my hand, I would be ashamed to fear a host of sectarians who have no stronger armor, either offensive or defensive, than their creed."

Of course this letter was written at a time when denominational strife was everywhere.

Continuing, he says he has made up his mind to the truth of the following three propositions:

1. "Faith is nothing more nor less than a conviction of the truth of any proposition from evidence.

2. "That faith in Jesus Christ is nothing more than a belief of the facts recorded of him by the Evangelists, to wit: that Jesus of Nazareth was the promised Messiah; and that he gave impregnable proof of his divine mission by his miraculous birth, by the numerous miracles which he wrought while living, and by his death, resurrection and ascension.

3. "The evangelical writings, containing the facts relative to the mighty works which were done by Christ and his apostles, together with the corroborating testimony of the prophecies, form altogether a phalanx of evidence sufficient to convince any reasonable mind that 'Jesus is the Christ.'"

Upon these evidences his faith centered; not in philosophy, not in speculation, not in a theory, but in a person ever living, ever reigning, ever triumphant, and the embodiment of all truth in heaven and in earth.

And this explains very largely the conscientiousness of Dr. Brown, which was a marked feature in his religious life. His concern was to know that his life was in conformity with the true life, and not whether it corresponded with the trifling sentiments of the times in

which he lived, or of the people by whom he was surrounded.

Any one familiar with Dr. Brown will certainly understand that I am not mistaken in the analysis I give of this particular phase of his life. He saw God in the mighty work of nature; he saw Him in the great storehouse of Divine Revelation; above all he saw Him in Christ, the sun of his life, the Savior of a lost and ruined world.

Let me look for just a minute at Dr. Brown in his relation to his fellow-men.

First, Dr. Brown recognized always, and in his every act, the indefeasible rights of his fellow-men. Not the rights of men moving in certain circles; not the rights of men clothed with a vast munificence; not the rights of men who are the favorites of fortune, but man as man —man as he came from the hand of his maker; man as endowed with capabilities of infinite uplifting, though in the gutter and covered with disgrace; and it was a large part of his life-work, as an able minister of the Gospel, which indeed he was, to present to wayward and fallen men and women the warming influence of divine love and divine truth, that they might be lifted up, and be made to stand in the presence of God and gathered in with the hosts of the redeemed. And hence, Dr. Brown had not a single element of the Pharisee.

He never turned away from a man simply because of his black skin. He recognized the affinity of man—the divine in man, and it showed through all his life.

In all his dealings with his fellow-men he recognized the claims of his fellow-men upon him; their claims for instruction and help and guidance. And hence Dr. Brown, not for pay, not for the promise of self-interests, not for self-aggrandizements, not for the advancement of his own glory among men, but for the welfare of his

fellow-men, was always ready to impart useful knowledge.

I know of one instance of which I may now be permitted to speak, where he might have made himself wealthy by the superior knowledge he possessed of the physical creation. He seemed to think, however, that man had no right to use such knowledge for his individual benefit; he had reasoned it out and he said, "I am the debtor of all men, and the very fact that God made me the depository of this truth placed me under obligation to Him."

Dr. Brown recognized not only the rights of his fellow-men around him, but he recognized his obligations to help them, aid them and lift them up and advance them in happiness here. Dr. Brown was a good man.

As we rode to the cemetery the other day after the funeral services were over, quite a number of us together, we spent the time in sketches regarding this marvelous character, and one gentleman, whom I will not name, said, "Dr. Brown was a good man, but he was not so supremely good that he was good for nothing." It was not a negative goodness. He was not a mere goody good kind of a man. He had an intelligent appreciation of God and Christ.

One other point, and then I shall cease talking. It is this. In a long life, in a life in which he was continually placed in hostility to many particular sentiments, and seemingly to the cherished interests of selfish men, Dr. Brown never had any personal controversy. I do not think the man lives who can point to a single personal difficulty Dr. Brown had with any man. He was a religious man, and his religion went everywhere. It went with him into the laboratory; it went with him out into the highway; it went with him through all his walks in life.

He was a conscientious man. Dr. Brown never took any part in the tricks of politicians, certainly not any interest in those partisan discussions of merely political matters. But if it was a question of morals or principles—principles right or wrong—no man was ever left to doubt where Dr. Brown stood. He stood on the side of right. You might differ with him in policies, and differ with him as to methods; but no man ever justly questioned the right of the things he sought to accomplish.

DR. MCNAB—"Dr. Brown as a Scientist and Educator." Professor Benton has kindly consented to talk to us on this phase of his character for a few minutes.

PROFESSOR ALLEN R. BENTON—I trust I do not forget that no words of mine, or words that shall be spoken by any other person from this place to-day, can do any especial honor to Dr. Brown. For man honors himself, and as honoring himself no man will stand higher in honor than he whose memory we treasure, and of whom we speak to-day.

It is one of the indubitable things of life that life begets life. The life of a man like Dr. Brown begets new life in a community, and so we meet not so much to honor him as to honor ourselves in speaking a word of recollection and memory, and of glad re-calling of the virtues, characteristics, and powers of such a man as this. Hero, and valiant, not only in one field, but in many fields, of labor and of life. Few men were more many-sided than Dr. Brown, and this committee has very wisely chosen that certain ones who knew him in certain relations and fields of activity of life, that they should speak of him in those relations.

Associated with him for thirteen years as an instructor of the young, as pushing his investigations in

science and making them feasible to the young, this pleasing service has been assigned to me. And, in approaching this, I feel the inadequacy of the time and of my own ability to give any just view of what Dr. Brown really was. Like the Apostle Paul, he is an epistle, read and known of all men. There is scarcely a man in this state that has not heard the name of Dr. Brown. In the middle and the passing generation nearly all were acquainted with him. His striking appearance, and his almost universality of presence, a kind of personal ubiquity, had made him acquainted with all the people of this state. And the general view is that he was a man unsurpassed in scientific attainments. He stands, I think, before most of the people of this state and of the nation to-day, in that attitude. A hero of science as well as in life.

And in speaking of his scientific attainments, of his power as an educator, first let me observe what strikes me as very remarkable, almost bordering on the marvelous—the comprehensiveness of his scientific attainments. He seemed to take in all branches of knowledge. To-day it is thought that a man must pursue but a single line of scientific study to attain any tolerable degree of success; hence the talk of our college professors, that "He is a specialist, and knows one thing well. He is master of one branch of study." I do not know whether this modern idea is the most favorable for culture, real culture, but one thing I do know is that Dr. Brown was not a specialist in the sense that we use that term to-day. He was a man of comprehensive knowledge. What subject of science did the Doctor, with his power of analysis and thought, his strong grasp of fact, not understand? Did you ask me what was his knowledge of geology? The records of this state will show, as well as the experience of multitudes of persons, that this state

has produced no man of such particular knowledge as this remarkable man. Do we come to the study of the science of the human body? His life seemed almost to have been devoted to that, if you would judge by his attainments in that department of work. All of the minutia that belongs to the physician's course of study, all of that comprehensive philosophy pertaining to the constitution of the human frame, was easily and strongly grasped by this man. If you look into any other department, if you look into the department of natural science, anywhere, he was at home; not only would he talk intelligently, but he could talk informedly.

I remember a short while ago we were engaged together in a meeting in the western part of this state, and riding home together in the cars I will not say that I was entertained by his conversation, that would be a slight acknowledgment; I was not only entertained but I was instructed in all the matters that pertain to the conditions of this country, and in the fullness of that knowledge. Not only understanding all the subjects that science has given us in these latter years, but in the fullness, in the completeness and in the perfection of detail of his knowledge, you would take him to be a specialist. This is my conception of Dr. Brown as a scientist,—spreading himself, with a depth and comprehension and fullness of knowledge, over all the branches of physical science.

I have talked with him about almost every branch of science, and in all the lines of human thought, and there was a richness of information, there was a grasp of the subject, and there was a philosophical conception of all the things pertaining to it that marked him as an extraordinary man. But there was another feature about his scientific knowledge, and which I can not pass by, which is very difficult to find in men. It has come

to be the common thought that the theoretical man lacks practical characteristics. Now it was not so with our friend and departed brother; he was eminently a practical man. And he realized that aphorism of old, that the great end of learning is the glory of God, and the improvement of man's estate. If there was any one that endeavored to improve man's estate by his learning, as well as giving glory to God through it, that man was Dr. Brown. No man was more practical than he. If one thing above anything else could be said of him it would be that he was intensely, eagerly and earnestly a practical man. He did not seek for theoretical principles simply to delight himself as a philosopher and as a man of speculation to all abstruse thought. He wished to confer happiness upon man. Look at all of his work. Look at his work in geology, in botany, in physiology, and in any department of science in which he worked. In chemistry. Why, I would have to catalogue all the sciences were I to catalogue his labors, and the comprehensive extent of this man's knowledge. In all of those things his work was for the improvement of man's estate.

But let me speak a minute of him as a teacher. For thirteen years we were associated together in the Northwestern Christian University. During that time there were hundreds and hundreds of students under his charge and mine together, and wherever I go in this state, the inquiry is, "What can you tell me about old Dr. Brown?" He was recognized as an old man, and that word was not used in any disparaging sense. But it was used as a term of respect and honor. What can you tell me of him? Interest was great, and that interest centered in two things. It centered in the impulse that this man had received, the strong impulse for knowledge, and love of knowledge. For no man was

more enthusiastic than our dear brother in seeking after knowledge. And wherever I go I have the same experience. And some are here to-day who have the tenderest recollections of his enthusiasm, of his earnestness and of his untiring work in the class room. He was eminently a teacher and an instructor. He delighted to impart that which he had; felt that he was a teacher and to every one he was his hero. Not only was he a a great teacher, but when he came in the presence of the young, I am glad to say that he never felt out of sympathy with them. That is the bane and the great mistake of teachers, to get out of sympathy with the young. He never did; he always was young in feeling and heart, and entered into the sympathies with the young.

He was not only a great teacher, but he was a great teacher in many important ways, and he was a great teacher through the public press. Is it not known to you all that Dr. Brown was not only a constant, but a voluminous, contributor to the pages of the public press, and especially along particular lines of work? He did not dabble much in the petty things that so much occupy the minds of men, but he felt that if he could impart an idea that would add to the material advantage of the people, that was his field of labor. And I am sure that I carry the conviction with me, and you, my hearers, in your own minds carry the conviction which I entertain, that through the press he has reached multitudes of people in this state greatly to their advantage.

But I must draw these remarks to a close with a single thought, and that is, that the Doctor, so eminent in science, was remarkable in his powers of inculcation of truth. He did not rest in this alone. He was discriminating enough to know that the truths of science were not the highest truths of the universe. He looked not

upon science as the absolute and sole guide of life, but as the great basis of human prosperity; of the temporary prosperities of man. But he had a view of a better life. The Doctor was not only profound in the sciences of this earth that contribute wealth for man, but he knew the science of God. He was a theologian. He was a theologian of no ordinary power. I can assure you, from a long acquaintance, and from hundreds of conversations with him, that his views of this universe, looking at it simply from the stand-point of science, were broad and comprehensive, and it was a serious view.

Now the point of science to-day is, that it is sufficient for all the uses of life; that if we just know ourselves—know ourselves as physical beings—that is sufficient for us. Dr. Brown held no such view as that. He never divorced science from religion. His religious thought penetrated all his scientific work. And so it is when the Doctor came to the close of life, and as he was going down upon the shady side of the hill of life, upon which many of us here are descending, this religious knowledge, this religious truth of his life, which had dominated him all through his life, grew and grew in importance, as it ought to grow. I think as men near the goal of life to which their steps are tending, they ought to rise in beauty and grandness. As the Psalmist expresses it: "Mark the perfect man; and behold the upright; for the end of that man is peace." And as a Proverb of Solomon says: "The path of the just is as the shining light, that shineth more and more unto the perfect day." And so it was with our brother; and when he came near to the close of life, he was much like Sir Walter Scott, that man who had entranced the world with the beauties of his creation, and who was

called "The Wizard of the North," because of the witcheries of his style and of the fascination of his stories.

When he was approaching the close of life he asked his son-in-law to read in the book. "What book shall I read in?" inquired Mr. Lockhart. "There is but one book, and that is the Bible."

"And I read," said Mr. Lockhart, "the beginning of the 14th chapter of John, 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

"'And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.'"

Such was Dr. Brown's view. He never separated his religion, his hope, his faith in God, from his scientific investigations. And so he stands before us to-day.

I am glad to speak of him in this light. He was a man of faith and a man of science at the same time. Showing that a man may be a man of faith, may be a man of God, and still be a man searching into the secret recesses of nature's laboratories, and finding God shining out in these manifestations of himself as well as in his word.

And so he walked with God. And God took him, took him in a good, ripe old age, leaving us an example of unselfishness in life, unselfishness in the pursuit of science, unselfishness in his labors among men. And to-day I feel like adopting the words of the prophet, with which I close; "Let me die the death of the righteous, and let my last end be like his."

DR. MCNAB—"Dr. Brown's relation to the Science and Practice of Medicine," is the next theme to which we invite your attention. It was thought eminently proper that Dr. Fletcher should be invited to talk to us on that

subject. Dr. Fletcher and Dr. Brown were associated together in the original faculty of the first Medical College that was founded in this state. Dr. Fletcher will now address you.

DR. WILLIAM B. FLETCHER—I feel it indeed an honor to be invited here to speak a word, although I can add nothing scarcely to that which has been said pertaining to our departed friend. For has not nearly all been said when we see Dr. Brown represented as he was, a Christian in all that the word implies, and on the other hand that he was eminent in all the various departments of science?

He must have been a good physician. He *was* a good physician. He tried in all his life to imitate the Good Physician.

I was acquainted with Dr. Brown but comparatively few years of his life. It was during the time after he came to Indianapolis, and had quit the general practice of medicine; but yet we were associated together as teachers in the Indiana Medical College, and by that means I had frequent opportunities of talking with him, or rather listening to him in detailing his experience as a medical practitioner, as a young man way back in 1830, or about the time he graduated.

He had studied medicine under the great Daniel Drake at Cincinnati, a man who, like Dr. Brown, seemed to have unbounded powers of accumulating knowledge. A man of wonderful memory and wonderful precision. A man who loved to observe nature and whose teacher nature was. Dr. Brown had had certainly most wonderful and varied experiences as a medical practitioner before he gave it up and turned his attention mostly to teaching the other branches of science. It would take too long to detail the many interesting points that I well remember; for were I to

talk as many hours as I propose to take minutes, I certainly could not add one whit to his memory.

Dr. Brown's delight seemed to be in following the direct teachings of nature. He did read books, modern and ancient, but he derived his knowledge from personal observation more than any other man I have ever met. Therefore Dr. Brown was really about thirty or forty years in advance of his profession, and things that people would laugh at him about, thirty or forty years ago, have all been realized. Dr. Brown spent his time as a physician more in preventing disease probably than he did in trying to merely follow the details of a daily practitioner. If he visited a family, as he told me many years ago, in a swamp, and found them suffering from malaria, he did not think it his duty to visit that family two or three times a day, week in and week out, and give them medicine, and pay no attention to the cause of the disease; his effort was to move the family from the swamp and get them on to higher land, and in a better situation, healthier surroundings. He realized the germ theory of disease as held at the present day, not only in that but in all other things. He was constantly a student as to causation. He wanted to know the cause of a thing and learn the processes, and he certainly did make a great many very wonderful discoveries. At least they have been pronounced wonderful since discovered by other persons.

Dr. Brown was a Christian in every sense of the word, and hence his extreme modesty. He was not thrusting himself upon the public. He was not thrusting his knowledge upon the people, further than it would do the public good. It was not put forth as a matter to herald Dr. Brown's fame, but put forth as a matter to do somebody good. That was my observation of the man in all that he did.

As has been said, there is scarcely a county in the state of Indiana, or a township, or a town, or a village, but where you will find young physicians, and physicians that are now getting gray, who derived their first and best precepts from the instruction of Dr. Brown, when he was a medical teacher.

If he taught physiology he did not tell the students merely the dry details of the subject without comment, but he followed it through. Physiology was the science of living; it was hygiene. And he taught the young men how to live themselves, and how to help others to live and help them to live well; to help them to live better lives physically and better lives spiritually. He never delivered a lecture in an ordinary sort of way; he jumped into the spirit of it so that other men would listen and remember. And, therefore, you will find physicians all over the state of Indiana, who remember those lessons and who are regarded in the community as leading men, who will tell you that their first precepts of Christianity and medicine were derived from the instruction of Dr. Brown in the medical college.

It is only a few weeks ago I was visiting a county in the southern part of the state, at one of those out of the way places where there are no railroads, or telephones, or telegraph to molest us, and I was surprised upon going into a physician's office to find a gentleman whom I had not met before; an elderly man, I should think sixty years of age, and although the town about was rather dilapidated and unprepossessing, that office was a picture of intelligence, neatness and comfort, and hence that indicated a thoughtful student and a happy man. Every corner had its press and its butterflies and its beetles, and in a little case was a collection of prehistoric relics picked up in the neighborhood. And I looked with much surprise at such things in that part of

the country. He said to me, "You are surprised." "So I am," I replied, "I did not know you were interested in these things. But I have never known a man who devoted his mind to such matters, but what was really a good man."

He told me then, "Old Dr. Brown was my teacher, and called my attention to these things, and he told me the very thing you have said just now—that a man who devotes himself to these little beautiful things and can see beauty in the smallest moss, and in the minutest beetle, as well as in the giant relics of pre-historic lives, must be a good man." He said, "I have followed this as one of his precepts, devoting my time, when not practicing medicine, in making this collection and seeing beauty in every one of them."

A physician must be a close observer of nature. Dr. Brown was a successful physician on account of that wonderful power of studying minute things, and of adapting the simple things of nature to the cure of disease. I don't think he ever wrote a great many prescriptions. I don't think he had an abiding faith in the materia medica, but what there was good in it he knew full well and how to use it. And he could manage his cases because of his appreciation of surrounding conditions. He was a good physician, and I might end there, but I want to say one word more in regard to the persistence of his adherence to what he found to be right. When a thing was right in his mind it was settled; and I do not know of anything that Dr. Brown hated on the face of the earth, except a lie or a mean thing, seen in all its contagiousness and surroundings.

It came to a time in the Indiana Medical College when there came up the question whether women should be admitted to its classes. One or two women had already graduated from the college, or had been students

there, and it came up as a question of policy. This was in 1869 or 1870, or perhaps as late as 1872. It became a question of policy before the faculty whether they should admit women or not, and whether persons of color should be admitted. There was scarcely any, perhaps one or two of the faculty that were decidedly opposed to it; thought that it was wrong; that women had no business to study medicine; and that negroes had no right to study medicine, to graduate. The majority of the faculty thought it was all right for them to study medicine, but not in that college; that it would be detrimental to the institution financially, if ever they allowed women to attend the college.

Dr. Brown talked two or three times upon it, and persisted in saying that if they were not admitted he would leave the college. He did not make it as a threat at all, but just said that he could not retain his position, or would not retain his position, in a college where he thought so great a wrong was committed. He was voted down. It was voted at that time that women could not attend a medical college, and Dr. Brown retired upon that.

He was speaking of it but a few months ago, that he had lived to witness a change in the minds of all that faculty and the public generally, that women could study medicine if they wanted to, and practice medicine if they wanted to, and it was right for them to do so. His principle was a financial loss to him. The principle was that he would not yield even so small a point, where he knew he was right. He would continue in the right even at the sacrifice of financial considerations.

That illustrates him as a man in every point. He would not yield, or allow any financial consideration to cause him to do that which his conscience considered the least bit wrong. They would say, "It is a question

of policy." He would reply, "I do not know policy. I *do* know the right. It is right to do so; it is wrong to do the other way."

Dr. Brown as a physician was a charitable man throughout. I believe that most of his services in life as a physician had really been given to people to help them on. Wherever he could say a word, or give a word of instruction, it was to make them better. He labored hard among the poor. He never turned a poor man from his door who applied to him night or day, when he was a practitioner of medicine; but he attended to their wants without financial consideration entering his mind. And like Crab, the good old English doctor, who followed the same plan of a good and godly life, of whom it was said:

> "What though the wretched poor shall claim thine aid,
> They can not pay thee, yet thou shalt be paid."

And Dr. Brown is now paid.

Dr. McNab—I believe all present will appreciate a song from Brother Jameson, therefore I will request him to sing for us.

Elder Love H. Jameson—I will sing a song that will be regarded as pointing out the near approach of the end of life on the part of old persons. Our dear Brother Brown has passed over, and you may rest assured, my friends, that I feel I am not long behind him. I have known him fifty-six years, having become acquainted with him 1834, and have known him up to the end of his life. I can fully and heartily concur in every word that I have heard to-day, and I will venture one thing, however, in addition to Dr. Fletcher's remarks. While Dr. Brown was a successful physician (and in the early part of his public life he was a very successful one, and devoted himself to his profession most earnest-

ly), the practice of medicine was never pleasant to him.

I saw him one day when news came of the death of a young lady that he had had in charge, the daughter of Jesse Holton. I thought the Doctor would break down. It almost prostrated him to see his friends dying under his hands and when he could not help them. He could not stand that. He had a sympathetic heart, although he made no great display of it. But I will sing:

"I am bound for the mansions of glory on high," etc.

DR. MCNAB—"Dr. Brown's Work for the Opportunities and Privileges for Women." Mrs. Mary E. Haggart will discuss this phase of Dr. Brown's work.

Speaking of "Dr. Brown as an advocate of equal privileges and opportunities for women," Mrs. Haggart said:

Mr. Chairman and Friends—I will not now attempt to give other than a very brief generalized statement, depending in the main upon my own memory for the facts and incidents relating to this special sphere of Dr. Brown's life-work. I am well aware, however, that if each woman could speak whose life has been deepened, broadened and strengthened, through the encouraging sympathy and personal endeavors of this truly just and noble man, material for a large and interesting volume of reminiscences would be produced; one that would stand as a fitting testimonial of the priceless value of the earnest helpfulness of this honest friend of woman. Truly, it can be said of him, regarding his attitude toward woman—her right to equal political privileges with man, and her lawful inheritance from Heaven of a commission to do whatever God has given her the ability to do—as the Apostle hath said, "Being dead, yet he speaketh."

If practical Christianity, cultivated intelligence, re-

fined manners, sound judgment, great breadth of learning and systematic order in the arrangement of every-day work, surpass in greatness and accomplishment less disciplined yet brilliant powers—then the life-work of him whose memory we are here to reverently cherish, has all through the many years of his wide activities, had in it the very presence of God, and will yet bless other generations through its exhaustless influence.

Like a true philosopher, or a wise and accurate judge, in looking over the field of human attainments, he saw with unerring vision the disadvantages women are compelled to overcome in every avenue of life where intellectual endeavor is the main essential to success. With an alert and fine perception of justice he invariably made up his estimates of the comparative merits and value of the work of man and woman in the higher realms of literature, art, religion, the sciences and philanthropy; not by viewing them as attained from a starting point of equal opportunities and advantages, but from fair considerations and calculations of what such comparative values might have been, if women entered upon these larger fields of effort with all obstacles removed with the same care for them, that all disadvantages are cleared from the pathway of men.

He was pre-eminently capable of detaching this great question from present prejudicial surroundings, and of arriving at conclusions concerning it from a view of what it should be under exclusively right conditions; consequently he always saw the truth regarding it in straight lines, and never through the roundabout methods of expediency. While he was abundantly supplied with great practical capacity to see things as they are, he had that still greater and finer endowment of seeing things as they ought to be. Having cultivated the mental habit of generalizing his range of study, he

became so broad in the scope of his information that it would have been impossible for him to reach ultimate judgment upon woman's legitimate place in the world through the narrower inspection of a specialist, whose methods are always foreign to generalization and never go over the whole ground of general welfare. Having been proven to be on the right side of every reform started and ended during his lifetime, is it not fair to assume that he was on the right side of all those other great movements which he had espoused and which are not yet consummated?

His advocacy of woman's equal right with man to every blessing that can come through civil, intellectual and political freedom, began as early in his life as his promulgation of the wrongs of American slavery. Through a legitimate line of reasoning he reached the logical sequence that humanity is a brotherhood; that God and nature have made no distinction between the sexes in natural necessity, individual right and responsibility, civil and political privileges. He was, from the very origin of its organized existence, nearly forty years ago, identified with the Indiana Woman Suffrage Association, and gave help and encouragement to the pioneer workers as they traveled and spoke throughout the state. In the early days of this much persecuted movement he was mainly instrumental in bringing Frances D. Gage, a grand, great souled Christian woman, to this city to speak to the people on this subject; and he was more than gratified to witness the masterly ability with which she answered all the hard questions concerning state-craft and political sciences, which Major Gordon rapidly propounded to her at that meeting.

While Dr. Brown was Professor of Natural Sciences in the Northwestern Christian University, the college

curriculum was so arranged that a modification of the regular course required for a degree was made especially for girls, and denominated the woman's course. To this feature of the college regulations he took most emphatic exceptions; standing as ever for the right, and urging fair play for girls and women, in securing an education. Once, while he was seriously demanding a change that would admit girls to equal opportunities with the boys, Ovid Butler objected, declaring woman's mental incapacity to undergo the intellectual strain required by a full study. It turned out, however, that the change was secured, for which Dr. Brown so valiantly contended, and Ovid Butler's daughter was the first one to avail herself of the privilege of being a practical refutation of her father's erroneous conceptions of woman's mental incapacity; she being the first woman graduate under the full course of training. Our beloved and well tried friend was especially enthusiastic over his class in geology, and adopted the custom during vacations of taking long walking excursions over the country for the class in practical observation and study. Before the admission of girls to this class he had never returned from one of these expeditions with the boys in company. One by one they were overcome with fatigue, and one by one they took trains or other easy conveyances for home, leaving the grand old master to return on foot alone. We who have heard him speak of this matter will never forget the fine kindling of pride in his manner; the gentle lighting up of his calm, clear eyes; nor the radiant glow which beamed over his mild, intellectual face, when he told how every expedition which included the girls of his class returned in full, without a tired boy in it; the girls always enduring with fresh animation to the end, and the boys, ashamed of being outdone by them, holding out to complete the journey. A tireless

educator of the young, he possessed that magnificent repose of mind that could rest and grow on its own quiet exercise, while it stamped its lasting impress upon the outside world. He made the most of every opportunity to affirm the natural ability of women to cope with men in every sphere of mental application and acquirement. He believed that all practical life problems find an easy solution when measured by that supremely equitable standard, the Golden Rule.

When he was county examiner for the public schools of Fayette county, he issued the first certificate ever granted to a woman in that county, and he was well pleased to rehearse the fact that her grade was above the average of his brethren in the teacher's profession. He had such complete possession of himself through an all-sided education that he could, in those early days, even, in such rare instances of woman's capability, take them as average specimens of what an educated womanhood could be, instead of looking upon them as exceptional freaks of humanity.

Many years ago, during a national convention of the Sons of Temperance, of which organization he was a prominent member, he introduced a resolution to admit women to a division of the Order; and though this innovation was not made without a struggle for the tranquil letting alone of the old regime, still it was triumphantly secured, and to Dr. Brown, more than to any or all other agencies combined, did the women of this Order owe their thanks for the privilege of enrolling as members under the banner of the Sons of Temperance.

Sixteen years ago, when that gentle reinforcement to the power of Christ's kingdom among men, the Christian Woman's Board of Missions, was organized in the denomination of which he was a member, he was the first to strengthen its timidity with eloquent words of

encouragement, and to give it a hearty Godspeed on its journey on that high and upward road to the goal where peace and purity build their citadels, and invite the world up to high communion upon the sublime elevations of Christian fellowship.

Some twelve or fifteen years ago, when the Indiana Medical College concluded that it could not take rank with the more barbarous institutions of this kind without excluding women and negroes from its possible and probable matriculants, Dr. Brown was the only member of the faculty who had the courage to openly protest against a proceeding of such palpable unfairness. Though occupying the important chair of physiology, he informed the other members of the faculty that when they decided to enact a law compelling Indiana women to seek for medical training in other states, he would resign his position. The college faculty, however, felt that the burden upon its dignity was more than it could bear, and the final decree was formulated which said that women and negroes must go. Upon the very same table where this edict of injustice was written, Dr. Brown penned his resignation and then took up his hat and walked out. History tells us that when Galileo brought forward the telescope to demonstrate the truth of his great discovery, his opponents refused to look through it. Here was an example of history repeating itself. Here was a second Galileo seeing with a prophet's keen vision the truth *as it is;* while his colleagues were standing, relatively, a hundred years behind him, in the meshes of an unjustifiable prejudice. As soon as this heroic action became known to the public, the women of this city who were interested in holding every inch of vantage ground for their own uplifting and advancement, immediately circulated petitions asking the faculty of the medical college to rescind their decision.

These petitions were signed by nearly every well-known business and professional man in the city. A call was published for a public meeting, which was held in Mrs. Z. G. Wallace's parlors. At that meeting resolutions were adopted indorsing Dr. Brown's loyalty to principle, and conveying to him in the warmest terms the gratitude and appreciation of those whose cause he so steadfastly represented. A committee was appointed to prepare a constitution for an Equal Suffrage Club, which was then and there organized, and which eventually numbered about five hundred members. Dr. Brown was a charter member of the organization, and was always ready to do valuable work in whatever capacity the society chose to appoint him.

The very same spirit of self-sacrifice and devotion to principle which actuated him, and mingled with every sentiment of good in his heroic soul, and made him a fearless champion of equal and exact justice, secured to the men of this nation their civil, religious and political liberties, and bequeathed to us all as a people the manifold blessings which ever flow from the beneficent dominion of free institutions.

While Dr. Brown was in Washington, filling, under the appointment by the government, his position as chief chemist of the Department of Agriculture, he kept his interest in woman's work alive and forceful. There, during the hours when not officially employed, he found time to conduct a spirited correspondence with Isaac Errett, editor of the *Christian Standard*, arguing for woman's right and freedom to teach in the church. He saw no conformity to the example and precepts of his divine Master, in preventing women mentally and spiritually qualified, from filling the sacred office of minister or teacher. He believed that if divine authority was against it, this authority

could not be set aside for special cases. He believed that it was not more lawful for women to teach in India and China, than in America. He did not reason that because Paul said, "Suffer not a woman to teach," therefore, Christ, the great head of the church, had, by Paul, so spoken for himself and all his disciples, for all time to come. He believed that it was possible for Paul to express individual opinions concerning the *local* congregational methods of his church societies, without holding Christ responsible for those opinions. As that doctrine which embodied the great esssentials of the Christian religion included *male* and *female*, in a oneness of equality that centered in *Christ* and not *Paul*, as the head, he believed that this doctrine once delivered to the saints was superior to Paul, even as it is the supreme epitome of every other disciple's faith.

Analyzing the situation of the primitive church societies which the Apostles had organized, he understood how Paul in his anxiety for the good name of the new religion of the Nazerene, amid the prevailing customs of the times, could say that a woman should not teach. He saw that the same law, which made it right to fit a woman to teach a heathen or a barbarian, must also recognize the legality of her commission to teach a civilized sinner the way of righteousness. He saw that if there was transgression of the law in taking away the barriers for *all* women in this sacred calling, then the whole law was completely set at naught by removing these barriers for a *few* women.

The absolute consistency of the life of this revered, departed benefactor, is eminently beyond impeachment. Ever full rounded, high minded, deep thinking and generous hearted. The women of this generation have lost a friend whose place none other can fill. Characters

of such grandeur and of such collossal strength and integrity are not many times repeated in a century. His memory will be cherished in the hearts of all women whose paths have been made easier because he walked in all worthiness before them. The good he has done for woman, and through her for humanity, will in the highest sense live after him, and energize the activities of coming men with the mildness, the sympathy, the generosity and the justice of his far-reaching, God-approved, sentiments.

DR. MCNAB—"Dr. Brown as an Advocate of Reforms." Brother Hughes will talk to us on that subject.

ELDER JASPER S. HUGHES—There has been so much said this afternoon about Dr. Brown, and the wonderful depth of the man, it would seem strange that he would have ever been accused of being a man of one idea; a man whose life was so filled with strange and beautiful pictures of industry and intellectual judgment along so many lines. But the most and best that has been said this afternoon has been of his moral and literary achievements. Let us look beneath them all and see that, in the character and life of Dr. R. T. Brown, which to me is the most beautiful and telling characteristic of all.

On all moral questions his decisions were quick and in a moment; on all intellectual or scientific investigations they were prolonged, studied, worked out by detail. This maxim seems to have weighed in his life; that in matters of conscience the first answer, the first thought is always the best; in matters pertaining to prudence or science, the last one. That points the man's whole life and character.

Dr. Brown was never fooled, that ever I heard of, but once. He told a story of what occurred when he was a

medical student. In Cincinnati, where he was studying medicine, he took a frozen fish and threw it into a glass of water, and presently the fish showed signs of life. He went before the faculty and told them of the important scientific phenomenon he had discovered. And Dr. Brown laughingly said of the fish story, "That was one time I was fooled."

Dr. Brown could discern between a question of conscience, and a question of prudence. It has ever been the wiley plan of the Deceitful One to persuade men over from a question of conscience to a question of prudence. In the garden of Eden, when God put forth His first commandment it was prohibitory. For He began His administration among men as a prohibitionist. He said, "Thou shalt not eat of the fruit of the tree in the midst of the garden." Satan appears and tries to draw that question of conscience over into a question of intellect. "Eat the fruit," he says, "and be wise as the gods, knowing good and evil." That has been the wiley plan of Satan ever since, to carry over a question of conscience into a question of prudence.

Between questions of prudence and conscience Dr. Brown was never known to hesitate a minute. Standing in Washington city, at one time, as he afterward told me, he saw a slave upon the block with his poor hands tied upon his servile bosom, and the auctioneer was calling off the sale.

In after years Dr. Brown said, pointing to the spot, "There is the spot where I saw the negro upon the block for sale, and there I promised my God I would fight against the institution as long as I lived." The result you know.

It is that in the solution of every great and true man's life, that he discerns between the question of conscience

and the question of prudence. It seems to me that was the great point in the life of Dr. Brown. With all his research in the sciences, all his intellectual grasp, and the minutia of his investigations into details, he was correct upon all moral principles. But one thing he did at the start, and that was to take his stand by the right, believing with Wendell Phillips, that He who made this universe saw to it that the right should always be the highest expediency. That is it.

Dr. Brown believed it, and that made his life beautiful and wonderful. The right *is* always the highest expediency, and He who made this universe ordained that it should be the highest expediency.

But he was such a child-like man; there was something wonderfully beautiful about that. I have no doubt he cherished in his memory a recollection of Charles Sumner, who, when he was reproached for the littleness of the company with him, said, simply and grandly, "So it ever was."

Like the man at the bottom of a well who can see the stars in the heavens shine out at noon-tide, while those who stand in the fullness of the noon-tide look, but see none of those distant worlds.

How beautiful is that thought. It was the thought of Dr. Brown's life. And so he was an interested worker in all these reforms. He was always watching for the truth; and his conscience was always ready to see a point, which fact explains his wonderful career.

It has not been mentioned here that Dr. Brown was an ardent member of the Prohibition party, as he was a great worker in the old Free-soil party. He represented that little party, if I am not mistaken, the last meeting here I attended. It was the Prohibition Party Club, and on his way home he fell down, or had to sit down

and rest. I think that was the last meeting he ever attended.

Some one has said he was twenty or thirty years ahead of his medical profession in medicine and science. And Mrs. Haggart told us he was fifty or one hundred years ahead of the times in the women's movement. And all who have spoken have given Dr. Brown an advanced mind.

May it not turn out that he saw the light far ahead when he ran for mayor of this city, a man who was better fitted for the Presidency of the United States than many who have occupied that seat, with ninety-nine votes? Was he not looking through all this din, and through this prejudice, and through this glamour, and seeing the serene light ahead of him?

It is right, and God will see to it that it is the highest expediency. There stands before you that remarkable man, a man of such broad sentiments, such broad and true feeling, such broad and true heart, entering into every reform for the last thirty or forty years, in advance, in the lead of all reformers.

Sometimes men have thought he was too advanced in politics, or too active, but as Brother Van Buskirk has said, all of Dr. Brown's politics were religion. They were *part* of his religion, that is true. It was part of his religion, all that he did in politics.

He was like Cromwell, who said they were inseparable.

"If it is true," said he, "that governments of this world are separate and independent from the interest of Christ, may my soul never enter into their course." So felt Dr. Brown; so stood he. The good man is gone, but has left us his noble example. Like the wizards in the well, he looked into the future, separating

between the two classes of men in this world, those who look back, and those who look forward.

This is a great distinction and generalization, which Dr. Brown personally marked, for his eye was ever set upon the future and the directions in which he worked.

Then I wish to add just a line. It is from Goethe, the great German poet, and which I think Dr. Brown did love to hear, as he did love to hear everything good.

> "Rest not, life is flowing by,
> Make a mark before you die;
> Something mighty and sublime,
> Left behind to conquer time."

DR. MCNAB—Our committee invited Judge Howe to participate in the exercises of this evening, and I will now ask Judge Howe to address you on his own theme. The committee has not given him a topic on which to speak.

JUDGE DANIEL WAITE HOWE—Brothers and Friends, each speaker has left less to say for those who follow, and I will detain you but a very few moments. I am asked to represent, upon this occasion, Oriental Lodge Free and Accepted Masons, of which Brother Brown was a member at the time of his death. But, as I was a near neighbor and an intimate friend, I do not wish to limit myself exclusively to a review of his Masonic life. This meeting is to me a very impressive one, and the design of it seems to me very appropriate. There are gathered together here men of various parties and denominations, who differ widely from each other upon many subjects, but we all unite in paying sincere tribute to our departed friend and brother. Surely there is a great brotherhood, a brotherhood of men greater than any of the denominations, or parties, or orders represented here. A great brotherhood which does not stop to inquire what church, or party, or order a man belongs to,

but looks only to the man himself, and estimates him according to his worth to society. In that great brotherhood,

> "Rank is but the guinea stamp,
> The man's the gowd for a' that."

And as pure gold is current everywhere, so a pure and upright man like Dr. Brown is current everywhere among all men.

As I said, I was called upon this occasion to speak for Oriental Lodge, of which Dr. Brown was a member at the time of his death. He had been a member for over fifty years. He was at one time the Master of a Lodge at Crawfordsville. He was the oldest member and the oldest Mason in Oriental Lodge, and a very faithful attendant upon its meetings. He was present, I believe, at the last regular meeting before his death, and always occupied an honored station there; and was always called upon, when he was present, to make the opening prayer. Masonry teaches us that in youth we ought to occupy our minds in the attainment of useful knowledge, and in manhood we should apply our knowledge to the discharge of our respective duties to God, to our neighbors and ourselves, so that in old age we may enjoy the happy reflections consequent upon a well-spent life, and die in the hope of a glorious immortality. I know of no man who, more than our departed brother, fulfilled this Masonic teaching. The Bible was his trestle-board. He practiced the cardinal Masonic virtues, temperance, fortitude, prudence, and justice; he held fast to the great tenets of friendship, morality and brotherly love; and, as long as I knew him, I believe that he tried to walk uprightly before God and man. He honored Masonry, as he honored every order, society and station to which he belonged. He

honored it because his life was a continual exemplification of all that was good and pure and noble in it.

I have often thought of him as a striking example of a man whose life was devoted to the advancement of his fellow-men. He never acquired great fame or wealth for himself, but all his life was devoted to doing something which he conceived to be for the good of his fellows. In the profession of medicine, in education, in agriculture, in geology, he did a great deal for the advancement of scientific knowledge, and to make known and develop the vast resources of the state of Indiana. At the same time he never lost sight of the moral advancement of society.

He was one of those plodding, unobtrusive men, never seeking to thrust himself into notoriety, but always ready to discharge the duties of the hour. Above all, he was a thoroughly conscientious and earnest man, who never sacrificed principle to expediency or self-interest.

We can not estimate merely by their fame the worth of such men to society. Their names may not go upon the pages of history like the names of great generals, or statesmen, or philosophers, or poets. But their influence is felt long after they have passed away, and their names have been forgotten, like those teachings of childhood that, long after we have forgotten when or how we learned them, quicken our consciences and influence our lives.

You may not believe in everything that such men believe, but you can not but respect their integrity. Somehow, society always finds out the worth of such men, and when it does many occasions are sure to arise when their services are in demand. They are useful men in every community, and are indispensable to its moral advancement.

There is one little incident connected with Dr. Brown that I would like to relate, because it is to me one of the pleasant recollections of my life. I had known him intimately for many years. I also knew intimately another elderly gentleman, Judge Frank Hardin, then and still living near Glenn's Valley. The two men were radically opposite, both in religion and politics. They had each known of the other for more than fifty years, but had never met. Both were old residents of the state, and both were deeply versed in geology. It occurred to me a few years ago that it would be pleasant to have them meet. So I arranged to take Dr. Brown down and spend the day with Judge Hardin. The Judge was expecting us. It was warm weather, and when we got there he had a lot of tables set under the trees in his front yard, loaded down with geological specimens. As soon as I had introduced them they began talking geology, but, as I didn't know anything about geology, their talk was so much Hebrew to me. After dinner we went to visit an old moraine on White river, near Glenn's Valley, and they talked some more geology. But by and by Judge Hardin remarked that near by was one of the proposed sites for the capital of the state of Indiana. Then they mentioned another site near Waverly. One would not do because there were no small streams to run the grist mills. The other would not do because the banks were too steep for a convenient boat landing. And so the commissioners selected Indianapolis because here there were two streams,—Eagle Creek and Fall Creek,—to run the mills, and the banks of White river were suitable for boat landings. Now you may be sure that I pricked up my ears and was all attention.

After that they got to talking about old pioneer times, and Dr. Brown made a remark that I shall never for-

get. He said that when he thought of the many changes since his boyhood, the wonderful transformations everywhere, the improvements in everything, he sometimes wondered if he was the same man.

There was always a fascination for me in the talk of old men recounting the early history of the country, and I never listened to such talk with greater delight in all my life. I thought as I looked at those two venerable patriarchs—simple, modest, unassuming—"You may not be classed in history as famous men, but you are among the foremost of the foundation layers of a great commonwealth, and what you have done for Indiana can never be over-estimated."

DR. MCNAB—We have a large number of communications from distinguished persons from a distance which will no doubt be interesting to us all, and I will ask Brother Denny to read them; after which he will speak of "Dr. Brown as a Prohibitionist," that subject having been assigned to him in our programme.

Mr. Denny said: At the opening of these services I read a letter from President B. M. Blount, of Butler University. I have also letters of sympathy addressed to our worthy Sister, Dr. Brown's widow, from the following named persons:

Elder E. L. Frazier and wife, of Erie, Pa.

Elder L. L. Carpenter, of Wabash, Ind.

Elder Ira J. Chase, lieutenant-governor of Indiana, Danville, Ind.

Austin H. Brown (Dr. Brown's nephew), and wife, of Omaha, Neb.

Dr. J. G. L. Myers, secretary Ind. S. C. T. U., of Bloomingdale, Ind.

Mrs. Helen M. Gougar, of La Fayette, Ind.

M. E. Shiel, of Louisville, Ky. (formerly editor *Monitor-Journal*, this city).

Lodie E. Reed and Mollie G. Hay, of Indianapolis.

Prof. G. W. Hoss, of Baker University, Baldwin, Kan.

The Central W. C. T. U., of Indianapolis, by Mrs. J. E. Pollock, secretary.

Also, letters addressed to the committee from—

Elder Aaron Walker, of North Indianapolis, Ind.

Hon. George W. Julian, of Irvington, Ind.

Hon. Neal Dow, of Portland, Maine.

Gen. Samuel F. Carey, of Cincinnati, Ohio.

It would be to me, a pleasant task, and to you a feast, to read all these letters, but the time is so far spent, that I can only read the last mentioned three, from Dow, Julian and Carey.

Before I read these letters I will say that, two days after the death of Dr. Brown, by direction of the committee appointed by the Central Prohibition Club, Hon. Neal Dow and Gen. Samuel F. Carey were written to as follows:

INDIANAPOLIS, IND., May 4, 1890.

Hon. Neal Dow, Portland, Maine:

MY DEAR SIR—It becomes my sad duty to inform you of the death of another one of that splendid galaxy of Apostles of Temperance who, in the 'Forties and 'Fifties, were leaders in the great warfare against the liquor curse; and in which you, and he of whom I write, have so long borne a conspicuous and honorable part.

Dr. Ryland T. Brown, peacefully ended his noble earthly career at his residence in this city, at 2:55 P. M., May 2, 1890. As a member of, and on behalf of, a committee appointed to make arrangements for a public memorial service in honor of Dr. Brown, I respectfully request you to send me, at your earliest convenience, such expression as you may desire to make touching his memory, to be read on such memorial occasion.

Most respectfully yours,

ROBERT DENNY.

INDIANAPOLIS, IND., May 4, 1890.

Gen. Samuel F. Carey, Cincinnati, Ohio:

MY DEAR SIR—As a member of, and on behalf of, a committee appointed to make arrangements for a public memorial service in

honor of the late Dr. Ryland T. Brown, it becomes my sad duty to inform you that his noble and most praiseworthy earthly career ended at 2:55 P. M., last Friday, May 2d, 1890. His mental faculties remained bright and active to the last moment of his natural life. Knowing that he and you stood shoulder to shoulder and worked together in the great warfare against the liquor curse, in the earlier days of the struggle, in favor of that greatest of pending social and political reforms, it is desired of you that you will send me, at your earliest convenience, such expression touching the memory of Dr. Brown as you may see fit to make, to be read upon the occasion of such service. Respectfully and truly yours,

ROBERT DENNY.

I will now read the answers of these venerable friends of Dr. Brown, and also Hon. George W. Julian's letter.

PORTLAND, MAINE, May 7, 1890.

Robert Denny, Esq.:

DEAR SIR—I greatly regret the death of our admirable friend and brother, Dr. Ryland T. Brown.

Just now, when we need power and force and influence in our movement, we can illy spare so brave and able a worker in it as Dr. Brown was.

A life a little prolonged would have enabled him to see, I think, important results from the great agitation for freedom from the liquor traffic, in which he has been so brave, persistent and effective a leader and helper. Yours very truly,

NEAL DOW.

COLLEGE HILL, OHIO, May 6, 1890.

Robert Denny, Esq.:

DEAR SIR—I have yours of the 4th inst., bringing the sad tidings of the death of my dear old friend, Dr. Ryland T. Brown, the last of my early associates and co-laborers in the cause of temperance. Our intimate acquaintance dates back nearly a half century, and his demise leaves me quite alone—a thought which deepens my sorrow. We last met at the temperance convention in Indianapolis, in December, 1889. Although extremely aged, he was vigorous in body and mind, and participated actively in the business of the convention.

Dr. Brown was a splendid specimen of a self-made man, his opportunities in early life for acquiring an education being meager in the extreme.

In face and features he bore a striking resemblance to Henry Clay. It will not be out of place to mention some of his marked

characteristics. He was guileless as a child, a true friend and genial companion; a great lover of his fellow-men and ambitious to make them better and happier; despised all shams and false pretences; plain in his dress and manners; had a kind and helpful word for the poorest and most illiterate; conscientious in all things and influenced by deep religious convictions; made no compromises with what he believed to be wrong; earnest, able and eloquent in every cause he espoused.

His learning was extensive and varied. He was an enthusiast in scientific investigations, not in one, but in every department. He was a botanist, mineralogist, geologist, chemist, astronomer. As an illustration of his fine literary taste, many years ago the National Division of the Sons of Temperance, of which he was a member, offered a prize of $1,000 for the best new ceremonial for the Order. Many prominent literary men were competitors for the prize. The committee selected to pass upon the merits of the Rituals offered, awarded the larger part of the prize to Dr. Brown, selecting portions of several works.

An enumeration of the virtues and excellencies, the labor performed in the long, busy and laborious life of our departed brother, would fill volumes.

We thank God that his days were extended beyond four score years, and that he was fully prepared and equipped for a still wider sphere of usefulness in the life beyond. What is our loss is his gain, and this reconciles us to our great bereavement.

Yours, SAMUEL F. CAREY.

IRVINGTON, IND., May 9, 1890.

Robert Denny, Esq.:

MY DEAR SIR—As I am not able to join in the memorial services in honor of Dr. Brown, I desire, through you, to bear witness to his high character and rare personal worth. He was a versatile and many-sided man, who gave his hospitality to various reforms; but in what I have to say it will, perhaps, be appropriate to refer to one of these only. As an advocate and champion of the anti-slavery cause, I have known him since 1848, although I believe his open hostility to slavery was proclaimed as early as 1844, when he supported James G. Birney for the Presidency. In his temper and methods Dr. Brown was not an aggressive reformer. He deprecated personalities, and endeavored, as far as possible, to advance his cause without impugning the character or motives of others; but he was thoroughly courageous and unflinching in his loyalty to his convictions. Working in a minority had no terrors for him, for he felt sure that the majority would ultimately be found on his

side. Like every true reformer, he loved the truth better than he loved himself, and was ever ready to make himself of no reputation for its sake. He was, indeed, a remarkable man. It seemed to be his mission in the world to go about doing good, and he crowded into his long life all the beneficent activities which his uncommon devotion to humanity could kindle. His influence upon the generations of men through which he lived has been extensively and savingly felt; while the memory of his good deeds and Christian example will long be cherished.

I am, very truly, yours, GEO. W. JULIAN.

The letters I have read are from men of national reputation—men who are noted and conspicuous as philanthropic advocates of the great reforms that have challenged and commanded the attention of the American people within the last fifty years. By these letters they testify their high appreciation of the character and life-work of our departed friend and brother. They are the candid and sober utterances of venerable men who know they stand at the threshold of eternity. What they have written are not idle words of fulsome adulation. They are just tributes to the memory of a man whose character, worth and work were not fully appreciated by the masses of his fellow-citizens while he lived.

With the reading of these letters I might close and take my seat, had not the committee in charge of this memorial service made it my duty to speak to you of "Dr. Brown as a PROHIBITIONIST."

Having been in full sympathy and co-operation with Brother Brown for forty years past, both in his opposition to human slavery and to the traffic in intoxicating liquors, and especially in his later advocacy of national prohibition of the liquor traffic, it is a pleasure to me to perform the part thus assigned to me.

No sketch of Dr. Brown's life would do full justice to his memory, unless special prominence should be given to the part he has taken in the organization and

strengthening of the PROHIBITION PARTY, as the instrumentality through which to secure the abolition of the American saloon, by an amendment to the National Constitution prohibiting the traffic in intoxicants. And it would be in bad taste for any one who had not been in full accord with Dr. Brown in his support of that party, to speak of his labors in that great movement.

In this last great struggle for the good of his fellow-beings, Dr. Brown acted from purely philanthropic and unselfish considerations. He knew it could not benefit him in a pecuniary sense, nor gain him present honor and applause, but the reverse. It was in every way a self-sacrificing work for the good of others; and it is well that we now honor his memory for it.

However well prepared he was for the transition from labors to reward, he desired to live, and to help in the irrepressible conflict, until this fair land, from ocean to ocean, and in its every and remotest parts, should be redeemed from the blight of drunkenness.

With the Psalmist, Dr. Brown held that: "The earth is the Lord's, and the fullness thereof;" (24th Psalm), and was opposed to dedicating or surrendering to the devil any part of God's heritage in this land of gospel light and liberty,

When Neal Dow says we need the power, force and influence of Dr. Brown "in *our* movement," he refers solely to the effort to secure National Prohibition of the liquor traffic, through the instrumentality of the Prohibition Party. Dr. Brown took an earnest and leading part in the general organization of that party in 1884, and from that time to his death was constant and tireless in laboring with tongue and pen to hasten the accomplishment of the purpose for which that party was organized.

He had watched the attempts to regulate the liquor

traffic by license; to restrict it by taxation; to expel it from limited districts by local option, and by state prohibition (which is only local option on a large scale). In spite of all these expedients he had seen that the aggregate quantity of intoxicants manufactured and consumed in the United States had increased far more rapidly than population had increased. Therefore, he became fully convinced that nothing short of national prohibition could ever overcome the monster evil. He became satisfied that those interested in the liquor traffic could and did, in a large measure, dictate the policies and legislation of the two dominant political parties, and thereupon he decided to throw all his influence in favor of the new prohibition party.

Although he was radical and firm in his advocacy of what he believed to be right, and positive and open in his opposition to what he considered detrimental to the well-being of humanity, it ought to be said of Dr. Brown that he possessed a broad and deep spirit of Christian charity, that enabled him to divest himself of unkindly feeling toward those whose notions and opinions were radically different from his own. No matter how earnestly others opposed him in matters religious or political, he did not lose his temper, but, when called to act with them in any department of duty, he treated such opposers with as much courtesy and kindness as if they had been at agreement with him in every thing. Would to God we could all thus free ourselves from feelings and acts of prejudice and resentment.

Another noteworthy element in Dr. Brown's disposition was his ability to find something to be thankful for under the most trying circumstances. A single incident must serve to illustrate this characteristic.

In 1888, when political excitement ran high in this

vicinity, I met him one afternoon in the corridor of the county court-house, and inquired how it was that he was not in attendance at a meeting, then in session, of a noted club, of which I knew he had long been an active member. At first my question seemed to agitate him somewhat, but directly he smiled pleasantly and said: "O, they have disfranchised me; but, thank God, they can not rob me of my principles."

He possessed rare tact as an instructor, in dealing with those under his charge. It has been related of him that, on one occasion, while teaching a class in geology, he arranged specimens on a table, for his use in a lecture. A rude person (a student) placed among them a fragment of a brick. Dr. Brown proceeded with his lecture without seeming to notice the piece of brick, taking up each specimen in its order, and explaining its qualities and relationships. When he came to the brick-bat, he held it up before the class and quietly remarked: "This a piece of impudence;" and went on as if nothing out of the proper course had occurred.

In all that I have said, it has been no part of my purpose to obscure, or detract from, Dr. Brown's character and labors in the fields of science aud religion. After all, his devotion to Bible Christianity was the crowning jewel of his life; and that alone is what enabled him to lay hold on Eternal Life.

DR. MCNAB—Mr. Joseph F. Brown, the only surviving brother of the late Dr. Ryland T. Brown, will now read us an original poem, which he has written in memory of his brother.

IN MEMORY

OF MY BROTHER, DOCTOR RYLAND T. BROWN, WHO DEPARTED THIS LIFE, MAY 2, 1890.

"Not dead, but gone before."
—*Longfellow.*

Gone where the faded flowers will freshen,
Blooming never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where no burning sun will glow,
Where the winters cease to chill,
Where no tempest wakes the terrors
Of the wood, or wave, or hill;
Where the morn will dawn in gladness,
And the noon the joy prolong,
Where the day-light dies in fragrance,
Amid the sounds of holy song.
There, Brother, I hope we'll meet and rest
With the ransomed and the blest.

Gone where the hidden wound is healed,
Where the blighted life re-blooms,
Where the aged heart, the freshness
Of its buoyant youth resumes;
Where the Love that here we lavish
On the withered leaves of time,
Shall live among the fadeless flowers,
In an ever June-bright clime;
Where we'll find the joy of loving
As we never loved before—
Loving on, unchilled, unhindered,
Loving once and ever more.
There, Brother, I hope we'll meet and rest
With the ransomed and the blest.

Gone where no shadows shall bewilder,
Where earth's troubles all are o'er,
Where the sleep of death is broken,
And the dreamer dreams no more;
Where Love's bond is never severed,
Partings, sighings, sob and moan,
Midnight wailing, twilight weeping,
Tearful noontide, all are done;

Where the child has found its mother,
  Where the father finds his child,
Where God's families are gathered
  That were scattered on the wild.
There, Brother, I hope we'll meet and rest
With the ransomed and the blest.

Gone where a darkened world shall brighten
  Underneath a clearer sky,
And a milder, gentler sunshine
  Sheds its golden splendors nigh;
Where the barren vales shall blossom,
  Putting on their robes of green,
And a fairer, Heavenlier Eden,
  Be where only wastes have been;
Where our Christ in Kingly glory,
  Such as earth has never known,
Shall resume his righteous scepter,
  Claim and wear his starry crown.
There, Brother, I hope we'll meet and rest
With the ransomed and the blest.

—JOSEPH F. BROWN.

Indianapolis, May 18, 1890.

Benediction by Elder Love H. Jameson.

May the grace of God our Heavenly Father and of our Lord, the Savior, Jesus Christ, and the sweet consolation of the Holy Spirit be with us and abide with us and with all the people of God everywhere, now and forever more. Amen.

APPENDIX.

Doctor Brown, for sixty years of his life, was an occasional contributor of poems to newspapers and magazines. Many of these poems were of a high order of merit. The last verses, written by him on January 1, 1890 (in the eighty-third year of his age), were for *The Organizer*, and are inserted here as a fair specimen of his compositions in this department of literature:

NEW YEAR MUSINGS.

BY RYLAND T. BROWN.

Since last we hailed a happy "New Year's" day,
How many dear lov'd ones have passed away—
How many a crushed and bleeding heart
Has felt keen disappointment's bitter smart—
How many hopes, as gilded and as bright
As Orient dreams, have sunk in starless night,
And left the bosom, once they warmed and lit,
A blighted thing—for desolation fit.

But years will come, and coming years will go,
In long procession drawn; but who can know
The message they will bring to future man—
And who the burden of that message scan?
But are the coming years in darkness hid
From mortal ken? Nay! from this gloom amid,
Beams out a ray, to light up what shall be,
And give our souls a glimpse of destiny.

This world is not a maze without a plan,
Where cruel chance can sport with helpless man;
The Heavenly Father's wisdom guides the whole
Advancing race, toward an unseen goal.
What though the story of the coming years
Shall be stained with blood and bathed in tears—
Yet, only thus can wayward men attain
The greater good, and reach the higher plane.

And though with pain we tread this thorny path,
Yet He who tames the winds, "shall make the wrath
Of man to praise Him." Out of darkness light
Shall spring; and out of wrong shall come the right—
And glory crown the rugged path we've trod
At last—for Truth is true and God is God.

January 1, 1890.

Less than a month before his death, Dr. Brown preached his fifty-eighth successive annual Easter-day sermon; a record that it is doubtful whether any other Christian minister ever made. These sermons were not repetitions of the same matter from year to year. Each one of the series was carefully prepared, with reference to general conditions and surrounding circumstances, existing at the time of its delivery.

The following is his last sermon:

THE RESURRECTION LIFE.

(Delivered at Greenfield, Ind., April 6, 1890.)

This is the anniversary of the consummation of the great central event in the history of our fallen humanity. On the morning of the first day of the week following the Passover, the Divine One, who wore our human nature, came back from the death which He suffered for our sins, and brought to us life and immortality in His triumph over death. Yesterday was the Passover and to-day is the first day of the week after that event. This and Pentecost, which will occur seven weeks hence, are the only events in the New Testament history of which the date can be fixed with any reliable certainty. The resurrection of Jesus occupied a much more prominent place in the preaching of the Apostles than is assigned to it in our modern sermons. They did not hesitate to connect that event with our justification—our deliverance from sin—the Holy Spirit which is given unto us—the final adjudication of human affairs—and the hope of that eternal life that lies beyond. Nay, more than all this, the Apostle Paul makes it the keystone of the arch that supports Christianity, with all that it is and all that it promises. "If Christ be not risen, then is our preaching in vain, and your faith is also in vain. Yea, and we are false witnesses of God—for if Christ be not risen * * you are yet in your sins." Every sermon reported in the Acts of the

Apostles closes with the resurrection of Christ. But to us, in our frail mortality, the chief significance of that event is the assurance it gives us of an eternal life, beyond these fleeting hours. There are but two questions of supreme importance to a rational human being. These are:

1st. Does death end all? If not,

2d. What relation does that future life bear to the present life?

But custom has decreed that every sermon must have a text, and before proceeding further I will announce mine: II Timothy i:10, "Our Savior Jesus Christ who hath abolished death and brought life and immortality to light through the Gospel," or to strip the idea of its Hebrew dress, we would read, who brought an immortal life to light through the Gospel, the consummation of which is His resurrection from the dead. We will assume a negative answer to the first question and proceed to consider the future life and its relation to the present state of existence.

The idea of a life beyond the present is so nearly universal among all peoples, and in every age of the world, as to admit of a solution only on one of two hypotheses: Either it is an instinct of our common humanity, or it is a primeval revelation which has come down to us through the ages, from the parent germ of the race, and has been diffused through every branch of the widely scattered family of man. From the untutored savage, who sees beyond the strife and blood of the battle field the Happy Hunting Grounds, to the sublime speculations of Plato on the immortality of the soul, the idea of a life beyond this mortal state is the heritage of the whole human race. But I notice this fact only to give emphasis to our subject, the future life. While there is a general concurrence in the proposition that conscious existence does not terminate at death, yet the nature of that future state is so imperfectly defined among writers, both ancient and modern, that it is impossible to form a clear conception of the idea of either concerning the nature of that life. The great care which the Egyptians bestowed on their mummies implies that they expected those same bodies to be called back to life again. It is probable that the Hebrew idea of the resurrection life was borrowed from Egypt, when that people sojourned in the land of the Nile. From whatever source derived we may infer from the question propounded to the Savior by the Sadducees, concerning the woman who had seven husbands, that the current idea among the Jews at that time was that the resurrection was merely a re-animation of this material body, retaining all its animal appetites, passions and propensities. Future life among the Greeks, in the age of the philosophers, was the immortality of the soul, and yet Socrates in his

last discourse describes Tartarus, the place to which wicked souls are consigned, as having all the characteristics of materiality; but of the good he says: "They who have lived a pure life, being freed from these regions of the earth, as from a prison, arrive at the pure abode above and dwell in these upper parts, where they shall live without bodies throughout all future time." But the dying philosopher throws a doubt over the whole matter by immediately adding, "To affirm positively that these things are exactly as have described them does not become a man of sense." But this only verifies the truth implied in our text, the whole subject was in darkness till Christ brought the immortal life to light in the Gospel.

The future life is not a question of philosophy, but a matter of faith; not a question of reason, but a revelation. Though gleams of light occasionally flash out in the Psalms and in the Prophets, yet the clear averment of an Apostle assures us that the subject was seen only in a dim twilight till the Gospel of a risen Savior lifted the curtain and poured on it a flood of living light. We are therefore limited to the revelation of the Gospel for a clear apprehension of this hour's investigation. In examining the New Testament on this subject, we must bear in mind that in its delineations of the future state, highly figurative language is used from necessity. No literal description of that state of existence can be made intelligible to us in the present state; therefore, it is never attempted. But whether we interpret these figures correctly or not, there is enough in the literal declarations of this book to form a sure foundation for our faith in a future life, whether we comprehend the nature of that life or not. When an Apostle declares that "there shall be a resurrection both of the just and of the unjust," he speaks without figure; and when the Great Teacher says that "they who have done good shall come forth to the resurrection of life, and they who have done evil, to the resurrection of condemnation," He speaks plainly. Indeed, the doctrine of a future judgment rests on the resurrection of the dead, "For we shall all appear before the judgment-seat of Christ that every one may receive the things done in the body, whether they be good or bad." (II Cor. v: 10.) In this language we are not only assured of a future life, but we are also taught that we shall retain our personal identity and be conscious of all deeds of the present life. But this raises the question: In what does personal identity consist? In the first place, it does not consist in the sameness of body or matter. I need not remind you that the material body is continually changing, yet personal identity is not affected thereby. Nor does identity consist in the sameness of form. Seventy-five years ago

an auburn-haired boy might have been seen conning his lesson in an old log school-house; to-day a gray-haired man stands before you as your speaker. In matter, in form, in appearance, there is no similarity, much less identity; and yet I am conscious of the personal identity of the two. Of this there can be no mistake. In what, then, does this personal identity consist? I have the same *life* now that animated the school-boy then, and that life has maintained its integrity and performed its functions without intermission for the intervening three-quarters of a century. Everything of me and everything around me has changed, but my life bridges over all the changes, and I am conscious that I am the same person. The common sense of mankind in regard to everything living, locates its identity in its life. Even vegetable life identifies its subjects. You say of the twig you planted twenty years ago, I planted that tree. The life of that little twig now works the organized machinery of the great tree. This is the point of identity, and the only one.

With the definition, let us turn to the book. Plato talks of an immortal soul, and modern scientists discourse learnedly about indestructible matter, but the Bible announces *eternal life*. Summing up the whole volume of human redemption, the Apostle John says: "This is the record—God hath given to us eternal life, and this life is in His Son." This is the rock on which rests the doctrine of the resurrection state. But some one may inquire, what is life? I answer frankly—I do not know. I know what it does, but I do not know what it is. In this respect it is associated with the great family of invisible forces that move and mold the material universe. We are assured of the real existence of these, as undoubtedly as if they were substances that we could see and handle. The gravity that holds a mountain in its place is as much a reality as the mountain itself—the life that moves my hand is as real as the hand that is moved. Just here I am confronted by a class of men who call themselves scientists, who assert that life is but a property of organized matter. Now, we all agree that all organization of matter is the result of life. Men who assume that an effect can be its own cause must be left to the absurdity of their own fallacious logic. But life is a family of forces. In the vegetable world we see it building up forms that have neither sensation nor voluntary motion. But we ascend to a place above this where we find, superadded to these vegetable functions, the powers of voluntary motion, sensation and perception. This is animal life. It evidently includes memory and the power to associate its ideas derived from sensation. But we find in man faculties that operate on a plane as much above this as this is above vegetable life. These

embrace the power of abstract thought and the creative faculty of imagination—the power of considering the abstract qualities of actions as right and wrong, and from this is evolved the moral sense or conscience. These are functions of spirit life; and to this life Christianity addresses itself. Its mission is to subordinate all the animal powers, passions and propensities to the domination of this higher life. The blessed Christ sends His spirit to dwell in the redeemed, and if Christ be in us, the animal man, as a ruling power, is dead, because of sin, but the spirit is alive because of righteousness. The life of the spirit, triumphing through faith in Christ, and strengthened through the Holy Spirit given unto us as the children of God, overcomes the world. This is the life of which an Apostle says: "You are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall you appear with him in glory." But life is a moving force—a fountain of activities, and can manifest itself only as it is embodied in a medium capable of being pervaded by its activies. I will not affirm that a spirit life, hid with Christ in God, may not be conscious of its existence, and even be happy in that consciousness, but all our conception of life demands that there shall be a medium through which it shall manifest itself. In conformity with this conception, the Scriptures represent the resurrection as a re-embodiment of this spirit life. This brings us to the Paulinean question: "With what body do they come?"

Allow me, before we enter the discussion of this question, to remind you that all the light we have on this subject is contained in the brief revelation given us in the word of God, and the moment we wander beyond this light we are in thick darkness. There is but little revealed—indeed, there is but little revealable to our comprehension, and for all beyond we must wait "the great teacher, death." Paul's beautiful analogy of the germinating grain (I Cor. xv: 36), teaches its lesson with clearness and precision. It was but a bare grain—a hard unsightly kernel—but "thou sowest not the body which shall be, but God giveth it a body as it hath pleased Him." The grain is decomposed—to all appearance it dies. Anon there springs up the delicate plumule of soft velvet green, and spreads out its young leaves to catch the early rays of the rising sun. Now, in what consists the identity of the grain sown and the body that has appeared? The book declares that the body we sow is not the body that shall be. Then it is not identity of body; but the life that matured and ripened the grain, and had quietly slept in its graves, now actively works the vegetable machinery of the new body. This life has survived a thousand resurrections and has preserved its identity through the long line of its

ancestry, down the dim vista of the past, from the first grain that God made. Having by this simple, yet sublime lesson, paved the way, the sacred writer proceeds to unfold the mystery of the two classes of bodies. The one is a natural, earthly, corruptible, dishonored body; the other is a spiritual, heavenly, glorious and incorruptible body. If some one asks, What is a spiritual body? I am free to confess that I do not know. I know spirit by its faculties as I know matter by its properties, but I know neither of them in their entity. I can note the properties of a material body, its color, its form, its gravity, its density, its chemical affinity, etc., but what that thing is, in which these properties reside, I do not know. To conceal my ignorance I call it matter. So of the faculties of spirit. I follow them as they unravel the tangled mysteries of a problem in pure mathematics; I follow Newton and Kepler and Laplace, as they walk among the stars, weigh the planets and lay the measuring line around the sun himself. Then I ask, what is that of which these wonderful faculties are the manifestation? I call it spirit just as I call the unknown quantity x in algebra.

I know neither matter nor spirit in its essence, yet I am as fully convinced of the real existence of the one as the other. This is Paul's exhaustive classification of bodies with their properties and attributes, and he proceeds to say that "as we have borne the image of the earthy, we shall also bear the image of the heavenly;" and as if to cut off all dispute about the nature of the resurrection body, he adds: "Flesh and blood can not inherit the Kingdom of God, neither does corruption inherit incorruption." All organized forms of matter are in themselves essentially mortal. They bear in themselves the conditions of their own death and dissolution. Even primitive man, in the garden of innocency, required a "tree of life," to combat the inevitable tendency of flesh and blood to death and corruption. "The things that are seen are temporal, but the things that are not seen are eternal." The Apostle Paul says, "We look for the Savior, the Lord Jesus Christ from heaven, who will change our dishonored body that it may be fashioned like unto His glorious body." John says, "Now are we the Children of God, but it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him." This introduces the subject of the resurrection of Jesus, a subject especially in place on this day. The body in which Jesus appeared to his disciples after his crucifixion and burial, was evidently the same material body that was crucified. It bore the marks of the nails and the ghastly wound of the spear. This was a necessity, otherwise His disciples would not have recognized Him, and His Apostles could not have been witnesses of His resurrection. Peter at the

house of Cornelius said, "We ate and drank with Him after He rose from the dead."

But a few years later, when He appeared to Saul of Tarsus, He was not that scarred and dishonored body which challenged the doubting Thomas to examine, but a body of such transcendent and effulgent glory that the noon-day sun paled before its light, and the eyes of the persecuting Saul were blinded. When John in Patmos had a vision of "Him who was dead and is alive forevermore," such was the glory of His presence that the Apostle fell at his feet as one dead. This was certainly not that body which familiarly ate with the disciples the broiled fish and the honeycomb. But the Apostle solves this problem when he says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment—in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Jesus, having demonstrated his power to call back his life to reanimate a mangled body in the cold embrace of death, was a signal triumph over the King of Terrors; but now to transfer that life to a glorious spiritual body, which, from its very nature, is incorruptible, is to consummate the victory over death. This, then, is the hope of the Christian, that, whether sleeping or waking, when He appears, we shall also appear with Him in glory, "for we shall behold Him as He is, and shall be like Him." "They that sleep in Jesus will God bring with Him." But of them who sleep, but not in Jesus, the record is exceedingly brief—"They shall come forth to the resurrection of condemnation." "And these shall go away into everlasting punishment." This comprises all we know on this gloomy subject. God forbid that any of us should ever know more of it. The theme is too terrible to contemplate. And yet, how many thousands in this land of Bibles spend the returnless years of this life in "sowing to the flesh," who "must of the flesh reap corruption."

Many object to the Bible revelation of the future life on account of its meager details of the modes and circumstances of that life. Let me remind you that the revelation of a future life is designed only to furnish a basis for our faith and hope, and not for the gratification of an idle curiosity. Revelation is always related to duty and never to mere abstract knowledge; therefore, no more is revealed on this subject than is necessary to convince us of the fact, and to kindle an ardent desire for its enjoyment, or plant an inexpressible horror for its torment. This much is clearly revealed: The children of the resurrection, being the children of God, are immortal, and, having spiritual bodies, are free from the infirmities of the

flesh, for in the present state of our humanity, "the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other." This conflict demands a constant watchfulness through all this mortal pilgrimage. God created this animal body to serve, and not to rule, but in our departure from God the carnal mind rebelled against the divine arrangement, and "is not willingly subject to the law of God;" hence the life-long conflict for the mastery. Though we cling to this mortal body with its wayward passions and rebellious propensities with an affection of which it is wholly unworthy, yet "we who are in this tabernacle do groan, being burdened; not that we would be unclothed but clothed upon, that mortality might be swallowed up of life." This deliverance from the incompatibility of flesh and spirit into a state of complete unison between a spirit life and a spiritual body, is the climax of the Christian's hope.

"When this flesh and sense shall fail,
And mortal life shall cease,
We shall possess within the vail
A life of joy and peace."

Long years of sowing to the spirit, though in conflicts and in struggles—in tears and in anguish, in pain and in affliction, "shall work for us a far more exceeding and external weight of glory." But when shall this grand consummation be reached? In almost every allusion to this subject in the New Testament, the resurrection is associated with the coming of the Lord, and this, too, in language that can hardly be construed as figurative. For example: "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him; for the Lord himself shall descend from heaven with a shout—with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first." The Scriptures link together three consecutive events, to wit: The coming of the Lord, the resurrection of the dead and the grand assize, when He will judge the world in righteousness. But of the times and the seasons when this sublime train of events will transpire, it is not given to man on earth, nor to angels in heaven, to know.

But some one may ask, What is the relation of the body we consign to the earth, to pass through corruption to its elemental state, to that glorious body in which shall dwell eternal life? Beyond the fact that the resurrection body will bear to the judgment seat of Christ, a life vividly conscious of the deeds done in this present body, the Scriptures are silent and it behooves us to be silent also. But notwithstanding the contrast so sharply defined by the pen of inspiration, there is a tendency, even with those who believe and

reverence the word of God, to invest the future life with the properties and attributes of materiality. The anxiety of many about where and how they shall be buried, and the almost idolatrous devotion which is often paid to the insensate dust of the dead, are outcroppings of this tendency.

The eternal life of the Bible is not the immortality of the soul taught by the great philosophers. That may be true or false without the least affecting this. The Christian idea of a future life is a spiritual body, pervaded and vitalized by the same soul life which manifests itself in the higher functions of our present existence. This eternal life is not an inherent property of our humanity, but it is a gracious gift of God's love—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The Bible knows no eternal life but in the Son of God. "He that hath the Son, hath life, and he that hath not the Son of God, hath not life," is the plain language of inspiration. God gives this present life to all, and with it He giveth the testimony and faculty necessary to faith, and the capacity to obey that faith; and the blessed Christ, "being made perfect through suffering became the author of eternal salvation to all them that obey Him." God gives to all this brief span of mortal life to test our capacity to use life. If we spend this life in the service of sin, would it be wise—would it be benevolent in God to give us eternal life to squander in a like manner? "But to them who by a patient continuance in well doing seek for glory, honor and immortality," God will award eternal life. He sets before us life and death, and has sent out the Gospel of His Son as preached by the Holy Spirit sent down from Heaven, proclaiming to the ends of the earth, "Whosoever will, let him come and take the water of life freely." If the enjoyment of eternal life, with those who hear the Gospel, shall not be universal, the responsibility of the failure will rest on those who reject the gracious offer. Jesus Christ has "brought life and immortality to light through the Gospel," and if men choose darkness rather than light, they must take the consequences.

> "Charge not, with light sufficient and left free,
> Your willful suicide on God's decree."

In this, God has paid the highest possible compliment to the freedom of the human will. In the plentitude of His love He even gave His own Son to redeem us from death; yet He refrains from the violation of our free will. He will give no man eternal life in that day who is unwilling to accept its conditions in this day. In all this there is no partiality—no respect of persons with God. The offer of eternal life is universal, and the sad failure to secure it

rests just where the blessed Savior put it: "You will not come unto Me that you might have life."

But the glories of that life transcend the loftiest conceptions of the imagination in this mortal state. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him." How dark would this world be without the light of life that beams from the glorified Son of man; but in that light we walk securely, "for we know that if the earthly house of this tabernacle were dissolved, we have a house—a building of God, * * * eternal in the heavens." This hope, as an anchor to the soul, lays firm hold on that within the vail. The storms may come, and life's tempests howl their fiercest blasts, yet those anchored on this hope will securely outride the gale. The tears that now bedim our vision shall be unknown in that blessed home, and the clouds of sorrow that now darken our sky shall vanish in the light of an eternal day.

The *Indiana Farmer* of May 10, 1890, James G. Kingsbury editor, contained an editorial on the death of Dr. Brown, and also a tribute from T. A. Goodwin, both of which here follow:

DEATH OF DR. R. T. BROWN.

Died, May 2d, Dr. Ryland T. Brown, at his residence in this city, in the 83d year of his age.

It is sad for us to pen these words and to think that never again shall we welcome to our office the genial old gentleman who for ten years has been our associate, and for almost as many years previous a frequent contributor to the columns of the *Farmer*. Almost daily for these many years have we enjoyed the privilege of grasping his hand and hearing his pleasant greeting. During all this time he has been our counselor and adviser when counsel and advice were necessary. His extensive reading and experience in agricultural subjects, and one of the most remarkable memories we ever knew, made him invaluable as an adviser on the topics that are constantly coming up to perplex an agricultural editor. He seldom failed in making prompt reply to all our questions, and was almost uniformly exact in all details. We shall miss him and deplore our irreparable loss for years to come.

His death was caused by a second attack of la grippe, the cause of so many deaths recently, especially among aged people. He remained conscious to the last moment, taking an interest in all

that transpired about him, and giving directions about his funeral, which he insisted should be a plain one, in keeping with his tastes and manner of life. His medical skill enabled him to perceive that the medicines prescribed for him were not having the desired effect, and that his end was near; but he felt no alarm, and had no regret at the near approach of death. He died at peace with God and man. His long life had been devoted to serving his fellow-men with all the rare ability with which he was endowed. It was pure, unselfish, consistent and above reproach. Though quiet and unostentatious, it was a remarkable life. Few are more so in their lofty purpose, high ideal, and the steady, unremitting aim to reach a position where God could approve and men be unable to blame. Our intercourse with him for these many years has been a constant inspiration and blessing to us, and never for a moment has it been marred even by a misunderstanding. We mourn him as a father and elder brother in one, and do not hope to see his like again.

At an early age he became a Christian and united with the Church of the Disciples, and became one of the pioneer preachers of that faith, conducting services frequently wherever he happened to reside, though not at any time acting as a settled pastor. We alluded a few weeks since to the fact that he had preached his fifty-eighth consecutive Easter sermon, at Greenfield. This last Easter sermon he told us contained thoughts he had never preached in any preceding sermon. It was written entirely for the occasion. This is in accordance with the Doctor's habit of mind. Thinking was habitual with him. While walking from his residence to the business part of the city, a mile or more—for he seldom patronized the street cars, preferring the exercise to the ride—he was usually so absorbed in thought as not to notice friends he met unless spoken to by them. His editorials were composed quite often during these walks.

He was interested in all that affects the welfare of humanity, and his greatest desire was to live to see the downfall of the traffic in intoxicating liquors, which he regarded as the source of the larger part of the crime, want and suffering that afflicts the world. He often attributed his own singular exemption from disease, and vigorous old age, to the fact that he had never weakened his system by the use of alcoholic or narcotic poisons.

Another and an older friend gives below a sketch of Dr. Brown's life and traits of character. It only remains to present here a brief statement of dates and events in his history.

DATES AND EVENTS.

He was born October 5, 1807, in Mason county, Kentucky, and was brought to Rush county, this state, when thirteen years old. At twenty years he began the study of medicine, attending lectures at the Ohio Medical College, Cincinnati. Graduating in 1832 he began practicing his profession at Connersville. He studied natural sciences while engaged in his other duties, and soon became an authority on geological and chemical subjects.

In 1843 he removed to Crawfordsville, where he resided until 1858, when he came to this city to occupy the chair of natural sciences in the Northwestern Christian University, of which institution he was a member of the first board of trustees. In 1870–71 he taught chemistry in the Medical College of Indiana. In 1854 he was appointed by Governor Wright to fill the newly-constituted office of State Geologist, and in 1872 was made Chief Chemist of the United States Agricultural Department at Washington. In 1856 he took an active part in organizing the Republican party in this state in the interest of the suppression of slavery, having for many years been an Abolitionist. He was always foremost in the work of temperance reform, and in 1854, as chief officer of the Sons of Temperance, he was the most efficient agent in bringing about the passage of a law prohibiting the sale of intoxicants, a subject that has been most dear to his heart ever since, and caused him to give his earnest adhesion to the Prohibition party when first organized.

HIS FUNERAL.

The funeral, which took place from the Doctor's late residence on last Monday, was attended by a large number of his relatives and friends. Many found it impossible to gain entrance to the house. The services were conducted by Elders D. R. Van Buskirk, D. R. Lucas and L. H. Jameson, of the Church of the Disciples, and were exceedingly interesting. Mr. Van Buskirk had known the Doctor for more than fifty years, and Mr. Jameson for sixty years. Each gave numerous reminiscences of his eventful life.

TRIBUTE FROM REV. T. A. GOODWIN.

Measured by any proper standard, Dr. Ryland T. Brown was one of earth's greatest heroes. His intellectual endowments were much above the average, but it was not in that that he excelled; it was in the faithful improvement of the gifts which God had bestowed, and the opportunities which his surroundings gave him. In youth and early manhood he was marked among his associates for his application to books and the profit he derived from them,

so that it was no surprise to those who knew him, that he entered upon the practice of medicine with promise of distinction in his profession. Had his active mind and high life-purpose permitted him to concentrate his energies upon that one pursuit he would have attained eminence as a physician, but he saw too many open doors for immediate usefulness to permit him to waste a life on personal aspirations in any one field, hence, he early began to display an aptitude for general usefulness, not often shown in the life of any one man.

Underlying the whole of his life work was a consecration to the purpose to be good and do good, to be right and do right, and this was seen in everything he undertook in his long and varied life. It was developed earliest, and we may say most conspicuously, in his religious life, for Dr. Brown was a religious man in the most proper sense of that term. By the environments of his early life, and through the influence of a talented and religious mother, he was early led into the Baptist church. But the Baptists of that period in the rural districts of the West were so unlike the cultured and evangelical Baptists of to-day that it is almost impossible to trace kinship, and the young Brown chafed under the yoke which was put upon him in his fellowship with them. About that time Alexander Campbell had begun his life work of recasting the thought of the churches of that period and especially of the Baptist church. His views and methods found a hearty sympathizer in young Brown and he soon identified himself with the fortunes of the people who chose to be called Disciples or Christians, and he became one of their most influential preachers, though never a pastor in the common acceptation of that word, for all the while, first at Connersville and later at Crawfordsville, he gave his attention to a large and lucrative practice as a physician.

Supplying adjacent destitute churches with regular preaching, ordinarily with little or no pecuniary recompense above his actual traveling expenses, and often not even that. The heroism of such service can not be over-estimated, but it was in the line of his life-purpose to be good and do good. As an index to his faithfulness it may be noted that for fifty-eight consecutive Easters he delivered a sermon on the resurrection, the last one being only four weeks before his death. As a preacher, he ranked high among his brethren, even to the last, and long after passing the period of life at which it is generally supposed the mental and physical forces of nature have so abated as to disqualify a man for effective pulpit work. His sermons were always instructive and helpful. As an illustration of their practical character, a somewhat amusing incident may be mentioned. In 1841 and 1842, that theological craze known as

Millerism had become very rampant in the White Water country. Among its most zealous advocates was a young preacher of his denomination, of considerable pulpit celebrity, and as he went from church to church proving conclusively to his own mind that the world would certainly come to an end on or about midnight, February 13th, 1843, he created no little commotion among the brethren, many of whom fell in with the notion that earth's history was about complete.

Dr. Brown was skeptical, and to capture him was to carry with him into the new faith the Christian Church of the White Water country almost in a body, as the Millerites supposed, hence it was arranged to have him present at one of the meetings of the evangelist to hear for himself. He listened attentively, and when the young man closed, supposing that he had so thoroughly convinced his intended victim that there was nothing to do but to accept an open confession and a hearty indorsement, he said, looking toward Dr. Brown: "Perhaps Brother Brown would like to add a word." Thus called upon, the Doctor could not well refuse "to add a word." It was but a word, and ran as follows: "I have listened attentively to the sermon. It suggests to me these questions: If what he says is true, is there anything for me to do or to leave undone that I ought not to do, or to leave undone, if it were not true? But if not true, if the world does not come to an end in the time and manner he has so positively declared, what must be the inevitable effect upon those who are inclined to be skeptical? It is impossible to present any of the central and generally received truths of the Bible with more assurance and positiveness than he has to-day preached this new and doubtful doctrine. For my part I propose to continue doing the things required of me, as I understand them, just as though the world is to continue a thousand years, and to preach the Gospel as I understand it, as though to me and my hearers every day was the last. I am sure, if properly preached, it will prove the power of God to salvation to all who believe and obey. That is my personal view of my personal duty." And that was all he said. The effect was instantaneous and conclusive. From that day the evangelist's occupation was gone, and he soon disappeared as a preacher of Millerism.

The ruling passion of his life to be good and do good soon arrayed him in open hostility to slavery. It was, at that period, almost unsafe to assail slavery even in Indiana, and yet he discussed it freely and as early as 1844. He withdrew from all affiliation with other political parties, and identified himself with the anti-slavery party, and voted its ticket in 1844, 1848 and 1852, being himself at one time a candidate for the legislature from Montgomery

county that he might have a better opportunity to discuss the political phase of the question before the people. Later, in 1854, when the border ruffianism in Kansas amazed the nation, he, with nearly all who had been for twelve years in the Abolition party, held his extreme views in abeyance while they gave attention to the immediate necessity of excluding slavery from free territory, and he canvassed Indiana in behalf of the People's party that year.

Young Dr. Brown was among the very earliest advocates of temperance in Indiana. When its pledge excluded only ardent spirits, he espoused the cause and kept in the fore front of the movement to the day of his death. His most conspicuous service in this line was through the order of the Sons of Temperance, of which he became a member at the first opportunity, in the year 1846. He displayed such zeal and ability in the work of the order that in 1853 he was elected Grand Worthy Patriarch, at which time there were near 500 working divisions in the state. It was a most opportune election. No other man in the state could have filled the place as well. The canvass of 1854 for prohibition was approaching. The leading men of the state were in the order and they needed an intrepid and able leader. That man was Dr. Brown. He could not better afford to neglect his private business than a thousand other men, but impelled by his life purpose to be good and do good, he practically abandoned everything that he might visit the divisions and inspire them with his zeal and lead them on to victory. His ability as a speaker and the purity of his personal character aided greatly in his labor of love, while his record as an anti-slavery man led the thousands who had been with him in the party organization to join in the work of the hour, to restrict slavery and trust to future developments for its extirpation.

Those who have known him as a temperance speaker only within the last fifteen or twenty years can form a very inadequate idea of his power on the platform thirty-six years ago, when in the prime of a vigorous manhood and inspired by a theme not then threadbare, but new to most of the large crowds that flocked to hear him. He was earnest, argumentative and eloquent, as that motive to be good and do good inspired him.

But Doctor Brown never was called to a more heroic act than when his brethren appealed to him to forsake his lucrative practice to take the Chair of Natural Science in the embryo Northwestern Christian University (now Butler), which he had been largely instrumental in planting for others to nurse and care for. But his life-purpose to be good and do good was sufficient for the occasion, and he accepted the chair at a merely nominal salary and

gave up his profession forever, for what little he did in the practice of medicine afterwards was merely incidental. Even when, later, he was a professor in the medical college it was in the capacity of a teacher of a science for which his chair in the university had qualified him more than his experience and practice as a physician.

In all the years of his active life he was broad in the scope of his attainments. He studied the structure of the earth so thoroughly that he became one of the best geologists in the state, meriting and receiving the office of State Geologist. He became so versed in chemistry as to merit and receive the office of Chief Chemist to the Department of Agriculture at Washington, while he made himself so familiar with agriculture as to become one of the most prolific agricultural writers of his period, being for twenty years a contributor to the columns of the *Indiana Farmer*, either as associate editor or special contributor. Many of his agricultural papers received a national reputation. One of them became national under peculiar and embarrassing circumstances. In 1853 he read a paper before the Indiana State Board of Agriculture on grasses, and it was filed with the papers of the Board to be published in their annual report. Soon afterwards Gov. Wright was invited to deliver an address upon some agricultural topic in New York. He soon began to look around for a topic. He had been struck with the freshness and originality of Dr. Brown's paper on grasses, then on file in the agricultural department of the State, and he thought it too good to be buried in the archives of the society, whereupon he drew upon it for suggestions for his forthcoming speech, which he had decided was to be upon grasses. It was delivered in due time, and elicited great encomiums, but the ubiquitous reporter was there, and the next morning Dr. Brown's paper on grasses appeared in the leading papers of the city, credited to the eloquent and versatile Gov. Wright, of Indiana.

A life of singular beauty and usefulness is ended. It was a life of heroic achievements and of great personal purity. Dr. Brown was one man who lived not for himself, and the ending was worthy of such a life. He approached the close, not with the heroism of a stoic, but with the serenity of a Christian warrior, laying off his armor. He talked of death as he approached it as he would have talked of going to sleep or going on a journey.

From the numerous letters of sympathy, and testimonials of respect, the following selections and extracts have been made:

[*Central Prohibition Club.*]

The Central Prohibition Club, of the city of Indianapolis, was organized in the midst of the campaign of 1884, with Dr. Ryland T. Brown as a charter member. He continued to be an active member of the club until prostrated by his last sickness. A regular weekly meeting of the club was held on the evening of his demise, at which it was

Resolved, 1st, That this club attend the funeral of our lamented and most highly esteemed Brother Dr. Ryland T. Brown.

2d, That the next meeting of this club be a memorial occasion in honor of Dr. Brown.

3d, That the Executive Committee prepare a special programme for that occasion.

At the next meeting of the club, May 9, 1890, the Excutive Committee presented a Memorial paper, appropriately rehearsing the fact of Dr. Brown's death from la grippe, with complications of heart trouble and nervous prostration; and referring to his life-work as a preacher of the Gospel, physician and surgeon, scientist, teacher, patriot, reformer, orator and author. It was mentioned that Wabash College gave to Dr. Brown the Degree of Master of Arts; that he was appointed by Joseph A. Wright, Governor of Indiana, State Geologist; that he had filled the Chair of Natural Sciences in the Northwestern Christian University; that he was one of the original faculty of the Indiana Medical College; that he was appointed by President Grant, Chief Chemist of the Agricultural Department at Washington City; that he presented to the Free-soil Convention of 1852 the name of Hon. George W. Julian, who was thereupon nominated as the candidate of that party for the office of Vice-president of the United States, etc. The club also appointed a special committee to prepare a suitable testimonial of respect to the memory of Dr. Brown, to be published with the report of the proceedings of a public memorial service, which the club then decided to hold at the Third Christian Church, in Indianapolis, Lord's Day, May 18, 1890, at 3 P. M. The report of that committee is as follows:

IN MEMORIAM.

The members of the Central Prohibition Club, of the city of Indianapolis, are filled with unspeakable sorrow on account of the death of the venerable and dearly beloved Dr. Ryland T. Brown, a

charter member of the club. During the six years of its existence he was faithful in his attendance upon the meetings of the club; always wise in his counsels, and untiring in his labors for the promotion and success of the object for which the club was organized. namely, the PROHIBITION of the liquor curse.

While thus sorrowing, and while earnestly sympathizing with his bereaved family, especially his beloved widow, Nancy T. Brown, who has also been a member of the club from the beginning, and who has always been "an help meet for him" in every good word and work, there is comfort in the assurance that our brother has gone from his vast labors to a rich reward, the "eternal weight of glory," and in the blessed fact that "his works do follow him," and the good he has done will live while time shall last and eternity endure.

In the death of Dr. Brown the club suffers an irreparable loss; not alone as a counselor, instructor and co-worker, but in the beautiful example of his practical, untiring and unselfish philanthropy, and in his unimpeachable integrity and Christian character.

Until prostrated by his last sickness, it may be said of Dr. Brown, as was said of Moses, "his eye was not dim, nor his natural force abated." And, as "the children of Israel wept for Moses," so the people now mourn for Dr. Brown; for, in his efforts to free this country from the curse of chattel slavery, and from the greater curse of drunkenness, he has been a Moses to the people of this nation. And it may be said of him, as of Job, when the ear heard Dr. Brown, then it blessed him; and when the eye saw him it gave witness to him.

While it is true that Dr. Brown was liberally endowed by the Creator with gifts and talents, it is equally true that the extraordinary breadth and store of his learning and knowledge were due to his ceaseless efforts, during his long life, to thoroughly inform himself on all subjects within his reach, calculated to make mankind wiser, better and happier. He never sought resting places, but labored on, and patiently waited for the rest that remaineth "to the people of God." He was ever on the alert to take advantage of any and all opportunities to either acquire for himself, or impart to others, all the information and knowledge it was in his power to acquire and impart. He ever strove to double the talents his Lord entrusted to his stewardship. Few men, if any, living or dead, possess, or have possessed, so large and varied a fund of correct information and knowledge pertaining to the problems of religion, morals, natural and physical sciences, and political economy, as Dr. Brown. With him, old age was not a decline, not a down-hill journey. To the end of his useful life he not only

searched deeper and deeper for undiscovered truths and treasures to enrich mankind, but he constantly ascended higher and higher in the King's Highway of Holiness, until his earthly pilgrimage ended at the open and welcoming door of the Father's House of many Mansions, to which the Savior in whom he trusted had gone to prepare a place for him.

It may be that there is no Elisha who received a double portion of Dr. Brown's spirit when he exchanged the mortal for the im mortal state, or who took up his mantle when it fell from him; yet we rejoice to know that multitudes of men and women are inspired with higher and holier purposes and ambitions because of Dr. Brown's teachings and example.

God created man in His image, after His likeness; but man fell from his God-like estate. Dr. Brown's life was an earnest effort to present to the world a reproduction of that image and likeness, and at last to present it, untarnished, to the Great Original.

The good man rests in peace. May God help us all to imitate his example.

[*Capital City Prohibition Club.*]

Capital City Prohibition Club, at its meeting Monday evening, May 5, 1890, passed the following regarding the death of Dr. Ryland T. Brown:

"We can not allow the event of Dr. Ryland T. Brown's death to pass without some expression from this organization. While other organizations and many persons have and will hereafter give expression upon this subject, it is especially appropriate that this organization shall do so. A long life has been given from early childhood to the active, intelligent and effective promotion of every good cause that came within his range. At the close of his career his friends are not called upon to apologize for any inactivity, uncertainty of views, hesitation or failure to render whatever assistance and support was within his power for the good of his race. With remarkable mental and moral culture, and remarkable opportunities, he has rendered his name and character more remarkable than most of his fellows for good deeds.

"In his death our cause has suffered a great loss, but we are consoled with the reflection that in his life it was wonderfully the gainer.

"A man of pure thoughts and pure life is deserving of great honor. These he possessed, as his fellows can testify, and the honors were his to a remarkable degree. A more symmetrical, and

taking all in all a more useful life can scarcely be found, if at all, of the men who have lived and died in Indiana.

"In the promotion of education, Christianity, good morals and political reforms he has borne a wonderful part. In developing and advertising the resources of Indiana, he has been most conspicuous. Any cause that can command the full sympathy and activity of such a man will not perish through opposition of a Godless foe.

"A useful life in the midst of innumerable friends, surrounded by his family in his own home, with full consciousness of the event that was occurring, with that peace that passeth all understanding in his heart, is the fitting termination of a faithful servant of the Great Master. His works shall follow him; his example will leave its impression, and we shall know more of the harvest from the seeds he has sown.

"'Good gray head whom all men knew,
That stood four square to all the winds that blew.'

"E. C. SILER, *Sec'y.* PLEASANT BOND, *Pres't.*"

[*Memorial Tribute of the Christian Woman's Board of Missions, of the Christian Church. This Board was organized in 1874, and is a National Society, with hundreds of Auxiliary Boards, scattered over thirty States. Its headquarters and office have remained from the first at Indianapolis.*]

INDIANAPOLIS, IND., May 7, 1890.

MY DEAR MRS. BROWN—The Executive Committee of the Christian Woman's Board of Missions, of which you are an honored member, desires to join in the universal expressions of respect for your lamented husband, and of sympathy with you in his loss, which are coming to you. Indeed, it seems that we owe to his memory, even more than others, a debt of grateful remembrance. You, his wife, being a charter member of this Board, he showed from the day of its birth the liveliest interest in its welfare and in all its undertakings, and until his death, a period of nearly sixteen years, he continued its stanch and steadfast friend, urging its claims, distributing its literature and encouraging the formation of its auxiliaries, wherever he went. Dr. Brown was a missionary man in the broadest, most consistent sense. He longed and worked for the spread of the Gospel and the betterment of mankind, and welcomed every offered instrumentality for these ends. A man of advanced and progressive thought, a half century ago he held many ideas that are generally accredited to the present, or, at farthest, to the last decade. In 1841 he was chairman of a state meeting (the first one ever called by our people in Indiana), to con-

sider the subject of the evangelization of the state, and he there presented a report, urging the importance of the work, which was afterward published as a tract and distributed among the churches. In 1841 the state meeting convened at Connersville, to form a general co-operation of the churches, for the purpose of "supplying destitute places with the ministry of the Word." Dr. Brown was one of the four evangelists among whom this work was, geographically, equally divided. He carried out his mission diligently, and made a full report to the general meeting in 1843. It is noted upon the record that for this year's work he received from the co-operation and the field together, the sum of $160.

During these early struggles, the idea of *individual* co-operation for missionary work, in preference to that of congregations, as such, seems to have become fixed in his mind. Relating his experiences, he says: "I conclude that our missionary work must look to *individual* liberality, rather than to church (congregational) contributions." And further on, in the same connection, he expresses in exact words the idea which was destined, thirty-two years after, to furnish in large part the cause for the organization of The Christian Woman's Board of Missions, and a main object for its work. His words were: "*What we need most*, is to cultivate a habit of systematic giving at regular periods," and then he goes on foreshadowing the methods that we have since materialized. Another element combined with missionary zeal to fit him to hail enthusiastically, as he did, the advent of the woman's co-operative, independent work. Very strongly fixed in his mind, very dear to his heart, had long been the idea of equal opportunity for women, equal education, equal liberty in choice of pursuit, equal exercise of tastes and talents; and therefore he rejoiced to see those of his own household of faith assume care and responsibility, and the dignity of a work of their own that would tend to develop mental powers that had long lain dormant.

Standing thus near to us through all these years, he has been called upon from time to time for needed service. He was one of our Board of Trustees for the holding of property in foreign lands. We do not forget that when you, his wife, was elected our General Treasurer, and the work was new to all of us, he gave much assistance in the learning and performance of official duties. When we needed statistics, we looked to him for them. Year after year, when we met to bid farewell to departing missionaries, he was with us to give them parting words of encouragement and God-speed. He prayed continually to God for the advancement of the Kingdom, and rejoiced with us in every victory.

His faith in God,—his ardent love for God's work in nature,—his

warm sympathy with humanity, made him a man whose influence was felt in many fields. What the loss of his companionship is to you, who have so long lived under the constant inspiration of his active mind and noble aspirations, who have so long lived and loved and labored with him, we can but feebly imagine.

He is taken away, but you have comfort in the assurance that he labored not in vain. The day will come when that wherein we are co-laborers with God will be accomplished. We live our little season upon the earth; play our appointed parts and pass away; but over all God reigns eternally, and *at last* "every knee shall bow," and every tongue "confess that Jesus Christ is Lord." And in that glorious day when the long parted are reunited, and the tears are wiped away from our dimmed eyes, and our longing hearts are "satisfied," we shall note ever among that happy throng those who wear "the starry crowns" as more blessed than the rest.

May the "Peace that passeth understanding" abide with you, and His grace be sufficient for you until the end, is the prayer of your sisters of The Woman's Board of Missions.

MARIA JAMESON, *President.*

[*Woman's Christian Temperance Union.*]

Dr. Brown did more, probably, than any other *man* in Indiana to make the Woman's Christian Temperance Union a permanent and powerful organization. That his labors and influence in that respect were and are appreciated is evidenced by the action of the Indiana W. C. T. U., at its Seventeenth Annual Meeting, held at Terre Haute, October 10, 11, 12, 13 and 14, 1890. In the published report of the proceedings of that meeting, under the title of "Our Illustrious Dead," three persons are named, to wit: Lucy Webb Hayes (wife of ex-President Hayes), General Clinton B. Fisk, and Dr. Ryland T. Brown.

Of the latter, after appropriate reference to Mrs. Hayes and General Fiske, the report says:

"Another, worthy to be enrolled among these, was Dr. Ryland T. Brown, a son of Indiana, whose life of more than eighty years was crowded, as few lives are, with good works. For more than fifty years he had been an advocate of woman's equality in all things with man, and, longer than that, a leader in the temperance work of the state.

"Before the organization of our scientific temperance work, scientific temperance was being taught, through Dr. Brown's Physiology, in half the schools of our state.

"A man of wonderful research, of marvelous memory, of experience and judgment, he was, to the day of his translation, a wise counselor in all work of reform, and a steadfast friend of the W. C. T. U. in all its work."

On the last day of the meeting, the following telegram was sent to the widow:

"TERRE HAUTE, IND., Oct. 14, 1890.

"*Mrs. Dr. R. T. Brown:* Convention assembled, sends greeting and sympathy. Read Psalm 46.

"INDIANA W. C. T. U."

[*One who was very near to Dr. Brown has contributed the following on behalf of the W. C. T. U.*]

Doctor Ryland T. Brown was a firm friend and adviser of the Woman's Christian Temperance Union. In the crusade days, when the women went forth, Bible in hand, to do battle against the rum traffic, kneeling in the mud or snow in front of saloons, and going behind the bars and singing Rock of Ages and other sacred songs, Dr. Brown said it was almost like the millenium had come. When his wife was timid about going forth he said to her, "go," and when she was chosen to fill responsible places in the work of the W. C. T. U., he said to her, "go, and I will go with you to every town you hold conventions in, and will assist you."

When the women of the W. C. T. U. were working only from a religious and moral stand-point, he said they were building higher than they knew; that the good work they were engaged in would develop their ability and awaken their latent powers, so that they would soon see that the liquor traffic must be put down by the ballot, and the result would be that the women of this nation would be enfranchised.

When the women took up the subject of communion wine, and undertook to have alcoholic liquid kept off of the Lord's table, and its place supplied with unfermented "fruit of the vine," Dr. Brown gave much time and thought to the matter, and rendered invaluable and effective aid.

The Central W. C. T. U. sent to his funeral a beautiful floral tribute in token of their loving remembrance of him, and then had it renewed and sent to the memorial service held in honor of Dr. Brown. It was made of ripe wheat and beautiful roses, and tied with their national emblem, a bow of white ribbon.

His widow still keeps it as a sacred testimonial of the high esteem in which her venerated husband was held by her co-workers of the W. C. T. U.

[*Christian Woman's Board of Missions, of Ohio.*]

WAYNESVILLE, O., May 28, 1890.

Mrs. R. T. Brown, Indianapolis, Ind.:

DEAR SISTER—We, the Obituary Committee of the C. W. B. M. of Ohio, appointed at the state convention held at Dayton, do wish at this time to extend our sympathy to you in behalf of the C. W. B. M. of Ohio, in this your hour of bereavement. We appreciate how you love, and have worked for, the cause we so much love. We know, too, that Brother Brown was in perfect sympathy with the C. W. B. M., and with any work for God. When such as he leave us to struggle on, we feel a new incentive to noble endeavor, and the words, "Be thou faithful until death," have a new significance to us. We feel that it is possible for us, though ever so weak, to fight the good fight of faith, and to "lay hold on eternal life." We feel that we can not teach you anything of faith and trust in the Holy One, for we know that you have long ago placed your hand confidingly in His Almighty arm, and have gone with him through joy and through sorrow. We know you are trusting Him who will go with us through six troubles, and in the seventh will not forsake us. May His everlasting arms be about you and bear you up from the sorrows of earth, and at last we know that you, with your dear companion, will grow young again in the eternal bliss of Heaven.

MISS MARY M. SMITH, Washington C. H., O.,
MRS. ELSIE MCDONALD, Urbana, O.,
Obituary Committee.

[*Central W. C. T. U.*]

INDIANAPOLIS, May 8, 1890.

MRS. BROWN—DEAR SISTER: We would as a W. C. T. U. express our profound sympathy with you in your grief and bereavement, in the death of your husband, the noble and revered Dr. R. T. Brown. We feel that words are weak to comfort you in your loneliness, and can only assure you of our love and confidence, and commend you to our loving Heavenly Father, who has said: "I will not leave you comfortless." "Let not your heart be troubled."

Sorrowing with you, our dear sister, we mourn also as friends.

By order Central W. C. T. U.

JESSIE E. POLLOCK, *Secretary.*

[*Mrs. Jessie E. Pollock.*]

INDIANAPOLIS, May 8, 1890.

DEAR MRS. BROWN—I send you a token of sympathy, which the Union directed me to send you. We all mourn for the dear one

gone, and in our office his loss is felt most keenly. It seems hard to say, "Thy will be done," when we feel so much the need of his counsel, help and wisdom. We had almost hoped you might feel able to meet with us to-day. Will try and see you before long, to express in person my sympathy.

May God keep and comfort you, my dear friend.

J. E. POLLOCK.

[*Miss Lodie E. Reed, Secretary Indiana Woman's Christian Temperance Union.*]

INDIANAPOLIS, May 6, 1890.

Dear Mrs. Brown:

In times of such bereavement as yours, words of sympathy must seem empty, yet I beg leave to express my sorrow—and *Mollie's—in the bereavement which has come to you. Yet, I can not do less than mingle congratulations with my sympathy, that such a rich legacy is left you in the memory of so noble, pure and useful a life as that of Dr. Brown, who liveth still in the works which do follow him. Yours sincerely, LODIE E. REED.

*Miss Mollie G. Hay.

[*Mrs. J. K. Rogers, of the Missouri W. C. T. U.*]

COLUMBIA, Mo., May 15, 1890.

Dear Sister Brown:

In this, your life sorrow, I want you to know that I can weep with you; I can know your great loss, your lonely home, your empty couch, your vacant chair, your loneliness of heart; but be comforted, for the time will come when there shall be no more sorrow, no more crying, no more pain, and you will then know why all this. Heaven is dearer, and the time will not be long until we all shall be gathered in our Father's home, the house of many mansions prepared for those who have washed their robes and made them white. Be of good courage, be strong in the Lord, for "He is nigh unto them that are of a broken heart, and delivereth them out of their troubles." I feel that words are empty, but to know that friends remember us in our troubles, and pray for our afflictions, is a comfort; and as one who thus sympathizes, I write.

Your Sister, MRS. J. K. ROGERS.

[*Resolution of respect to the memory of Dr. Ryland T. Brown, by the members of the Marion Co. Agricultural and Horticultural Society.*]

We deem it appropriate to place upon the records of our society the following tribute to the memory of our deceased member, Dr. Ryland T. Brown.

Dr. R. T. Brown was for many years a regular and interested attendant upon our monthly meetings, ready at all times to take part in the proceedings with useful and practical remarks, to which it was always a pleasure and source of profit to listen. We greatly miss his venerable form and genial smile, and shall always hold him in grateful remembrance.

J. G. KINGSBURY,
SYLVESTER JOHNSON,
A. C. HOWLAND,
FIELDING BEELER,
Committee.

[*Miss Ida F. Richardson.*]

INDIANAPOLIS, July, 1890.

Mrs. R. T. Brown:

At the May meeting of the Marion County Agricultural and Horticultural Society, a committee was appointed to draw up appropriate resolutions upon the death of Dr. R. T. Brown, whom each member held in the highest esteem. The society went to La Fayette the next month; members of the committee were absent the month following, but last Saturday the enclosed resolution was offered, ordered spread upon the minutes, and a copy of it be sent to you.

Please accept our heartfelt sympathy in your bereavement. The good man was dear to the hearts of all who knew him, and we feel that he has but gone to the higher life and usefulness he was so eminently fitted to fill.

Respectfully yours,
IDA F. RICHARDSON, *Secretary.*

[*Philip McNab, M. D., formerly a partner of Dr. Brown.*]

It is a pleasure as well as a duty I owe to the memory of Dr. Ryland T. Brown, that I should bear testimony to some of the characteristic virtues of that *great and good man.* In fact, it is but fitting that I should do so, owing to the intimate relations that existed between him and myself.

It was my good fortune to make his acquaintance in the relation of student and teacher, when he first entered the Northwestern Christian University (now Butler University) as professor of natural sciences, in the year 1858. I soon found Dr. Brown an inestimable instructor. With such a teacher the thoughtful student finds the sciences a most delightful field for investigation.

Notwithstanding there was more than a quarter of a century of

difference in his age and mine, the acquaintance formed as above stated had developed, before the close of the college year, into an intimate and confidential friendship that not only continued unabated, but was strengthened from year to year up to the time of his death.

After I severed my connection with the University, and had studied and practiced my profession for some four years in the northern part of the state, by invitation of Dr. Brown I came to Indianapolis at the beginning of 1864 and entered into partnership with him in the practice of medicine—he still retaining his professorship in the college. I was to do the bulk of the practice while he would be the consulting physician and would devote as much time as he had to spare from his duties at the college; and most faithfully did he do his part, both as partner and professor.

My relation to Dr. Brown as partner in the practice of medicine was a most happy and profitable one to me—profitable especially in the acquirement of enlarged and more practical professional attainments, and in a more extensive knowledge of the collateral sciences.

I wish here to record my appreciation of Dr. Brown, so far as words will express that appreciation, by saying that other than my own immediate family and parents, I am more indebted to him for those acquirements that the better fitted me for all the duties and relations of life than to any other person, living or dead. In saying this, I do not underestimate the valuable instructions that I received from a score of other able teachers in the literary and medical colleges that I attended, and for whom I have a very high regard. And yet, Dr. Brown did no more for me than he would have done, and *did*, so far as opportunity offered, for scores of other young men. In the death of Dr. Brown the loss to me is doubtless greater than to any other person outside of the members of his own family.

As the lawyers appeal their causes from a lower to a higher court, and as the Supreme Court is the one of last resort, so with me in all the knotty questions of science, whether an intricate question of chemical analysis, or of electrical science, or a question of pathology at the bedside, Dr. Brown was the court of last resort. And while I did not always fully agree with him at the time of the consultation, time so uniformly proved him to have been correct, that I do not now remember a single instance in which I think his judgment was at fault.

While Dr. Brown was associated with me in the active practice of medicine, and while he was neglecting no duty in connection with his professorship at the college, he also filled appointments

to preach almost every Saturday night and Lord's Day, at various points in the state.

He would go to his appointments by rail and preach Saturday night, and forenoon and night on Lord's Day, except in the summer season when the days were long, he would preach in the afternoon on Lord's Day instead of at night, and if the distance was not more than ten or twelve miles he would walk home after services in the afternoon, and attend church in the city at night, rather than wait for the train on Monday morning. His duties at the college required him to be there from 8:30 A. M. until 12:30 P. M., most of which time he was engaged in teaching his classes, which he did by lectures. During the afternoons, perhaps as often as three or four times a week, he would fill engagements with business firms, railroad officials or committees on various scientific or educational interests, in which his counsel and advice were desired. These services were generally rendered gratuitously. He was also, at the same time and during the remainder of his life, a regular contributor to several periodicals and newspapers, and would frequently meet with, and read papers on various topics before, the horticultural, agricultural and other societies.

I mention these various engagements that the reader may know something of the indefatigable energy of Dr. Brown, and the vast amount of labor, both mental and physical, that was performed by him. When he was State Geologist he made a geological survey of the state on foot, visiting almost every nook and corner of the state, and making careful investigations of formations and mineral resources; so that he became personally familiar with the hills and dales of every part of it. And when others visit any part of the state in geological research, they find that Dr. Brown has been there before them. Where a new discovery is made, Dr. Brown had blazed the path that led to it.

Dr. Brown was regarded by those who best knew him, as a versatile genius; a man of great breadth as well as depth of information.

Though his knowledge was so very comprehensive and diversified, yet he was superficial in no branch of it; but was profound in most if not all the sciences—so much so that he was ever a genial companion for the most erudite of the scientists. When present where questions of science were being discussed, others—even those who were specialists in the particular branch under consideration—having exhausted their knowledge, Dr. Brown being called upon would frequently pour in such a flood of light on the subject as to interest and astonish those present, and open up new fields for thought and investigation.

Dr. Brown as a teacher was most practical—he outlined and generalized more than he entered into detail and minutiæ, believing that the student would be more benefited by mastering details to some extent himself. His lectures to his students were comprehensive, however, and were characterized by originality. The same characteristics were manifest in his writings for the press, and in his papers and lectures before scientific bodies—these were largely suggestive rather than exhaustive. And yet, in his chemical analyses and scientific investigations he was very exact and reliable. He did nothing loosely or by guess where accuracy was demanded.

Dr. Brown was quite as erudite in Biblical lore as he was in the sciences—he drank too deeply from the fountain of revelation, as well as of science, not to see the fallacy of those of less attainments who think they discover a lack of harmony in the truths of revelation and the truths of science. From Dr. Brown's stand-point, the harmony was complete and perfect. From his stand-point the sciences emphasize *the fact of the creation*, but of themselves give no *account of the Creator*. In reading the account given in Genesis—"In the beginning GOD created the heaven and the earth," he would always place the emphasis on "GOD." Having learned from the Bible that God was the Creator, he could the better understand that there was and had been a creation, and he was then prepared to "loook up through nature to nature's God." The more he studied the great book of nature, the better he could understand and appreciate its correlative—the book of revelation. To him the "mistakes" of Ingersoll, instead "of Moses," were conspicuous.

While he was not dogmatic himself, he was too critical and analytical in his investigations to be misled by the fallacies and dogmas of sectarianism, which Ingersoll, in his ignorance of the correct teachings of the Scriptures, quotes and ridicules as Bible doctrine. On the other hand, his information was too broad and comprehensive to be mystified by those would-be Biblicists and scientists, who, like Ingersoll, have but a superficial knowledge of the Scriptures, owing to their having merely studied disconnected parts, intent only on finding preconceived errors instead of truth, and having run to seed, so to speak, on some of the sciences, are consequently narrow and one-sided in their reasonings. His faith was too well fortified for his equanimity to be disturbed by the reasonings of such men as Darwin, Huxley and Spencer, and the lesser lights of materialistic philosophy. Dr. Brown investigated the Scriptures on the broader plane, seeking the truths they contain; recognizing the fact that it takes all the integral parts of God's truth which are contained in revelation and in science to

make a complete whole. Nor was his faith in the least shaken in the Divinity of Christ by the now somewhat popular doctrine of modern Unitarianism, as will be seen by his last Easter Sunday sermon, which is herewith published.

Dr. Brown was always a leader in all reforms, religious, moral and political, consequently was always in advance of the age. As a minister he was in the fore-front of the reformation (or restoration of primitive Christianity, as advocated by the Campbells, Stone, Scott and others), in fact may properly be said to have been one of the pioneers in that work. And while he was more than half a century in advance of the age in his early life, he lived to see the trend of the masses of the great religious bodies towards the principles that he advocated, viz.: "Union of all Christians," which he maintained could only be accomplished by taking the Bible as the only correct and all sufficient "rule and guide of faith."

Dr. Brown was a religious reformer only in the sense of adhering strictly to the teaching, and observing rigidly the example, of Christ and his Apostles. He never allowed any claims of so-called "sanctified common sense" to stand between him and that teaching and example. He recognized Christ's authority to command, and that anything short of obeying "from the heart that form of doctrine which was delivered," is disobedience.

He had no sympathy with the modern so-called liberalism which sanctions a disregard of the positive commandments of Christ, or the substitution of something else, as may suit the caprice of the individual, for commandments designed to demonstrate faith in Christ, and respect for his teaching. He believed and taught that when Jesus said, "If a man love Me he will keep My words;" and when He further said, "He that loveth Me not, keepeth not My sayings," He meant just that and nothing less.

Of the political and moral reforms of his day which he advocated, and in which he bore a conspicuous part, I will not here speak, as these topics have been fittingly elaborated by others, and what they have said appears in another part of this memorial publication. I will only add: That which was morally wrong could not be politically right with him.

Although Dr. Brown was free from ostentation, such a character as his must make its impress, not on the present only, but upon future generations as well. As the light of the sun when it is sinking behind the western horizon will shimmer and scintillate, and thus be reflected and transmitted upon the wavelets, across the bosom of the great deep; so the light from the lessons taught by Dr. Brown, by precept and example, his great philanthropy, the

sacrifices he made for the good of others, and his vast labors for the reforms he advocated, will scintillate and be reflected and transmitted upon the wavelets of the ocean of time, from generation to generation, all along down the ages, and multitudes will be benefited who may not know from whence the light came. These influences will be reflecting and molding character long after all those who knew Dr. Brown in the flesh will have passed below the western horizon of life, and their names will have ceased to be spoken by the sons and daughters of men.

Thus, "being dead he yet speaketh." PHILIP MCNAB.

Indianapolis.

[*Mrs. Hester A. Wharton, Mrs. Brown's Sister.*]

ARMOURDALE, KAN., May 13, 1890.

My Dear Sister Nannie:

We saw in the *Kansas City Star* the notice of Dr. Brown's death, the next morning after he died. I received the *Indiana Farmer* last night that had his picture in it, and Isaac's letter. * * * * I need not say that I was sorry to hear of the death of one so good and instructive and useful as he was. Our loss is great, but his good works will live forever. I do sympathize with you in your loneliness, and pray God to make you able to bear your trouble and comfort you. O, how I wish I could have seen him; but it will not be long until we will all meet to part no more. * * *

Your sister,

HESTER A. WHARTON.

[*Mrs. Ibbie E. Chambers, Mrs. Brown's Sister.*]

PRATT, KAN., July 11, 1890.

Mrs. Nancy T. Brown:

MY DEAR SISTER—I am so very sorry that I have not written you sooner. We did receive the letter telling of your great bereavement, and, of course, saw accounts in the papers. Language would fail to tell how deeply I sympathize with you. * * * * It would not be necessary for me to tell you of the estimation in which I always held Dr. Brown. You know the kindness with which he always treated me. Suffice it to say, it has not been forgotten, nor ever will be. You probably remember of his writing me at the time of Tommie's and Willie's deaths. I have always kept the letter and verses. It will be very precious now. He says:

"I shall not make the vain attempt to soothe your sorrow. Human power, though it may bridge oceans and span continents, utterly fails at this point. In the presence of death our wisest philoso-

phy has no enchantment that can call away the stricken heart from its great anguish. To Him we must go who brought Life and Immortality to light. He alone has the words of eternal life. This world has no abiding joys. On that house of many mansions we must fix our hopes and live for Heaven."

I transfer his words here because they are so fitly chosen. * *

Your loving sister,

IBBIE E. CHAMBERS.

[*Austin H. Brown—Dr. Brown's Nephew.*]

OMAHA, NEB., May 5, 1890.

MY DEAR AUNT:—My wife and I were quite shocked at noon to-day, on receiving an Indianapolis paper of Saturday, to learn of the death of my dear uncle, on Friday afternoon, and that the funeral would take place to-day. We had seen in the papers a brief mention of the fact that he was ill, but had no idea that it was so serious, though his age and his feeble constitution (of late) would warn us that he might not endure any serious attack. I take this early opportunity to assure you that we both sincerely feel his great loss to his family, relatives, friends, his church, the great cause of reform of which he was a consistent and earnest advocate, and to the public who knew and appreciated his worth. You, yourself, have our entire sympathy, and no words that I can write can express to you our sorrow, or tend to alleviate your grief at his loss.

Had we known, in time, we should, although the distance is great, have gone to Indianapolis to attend the funeral.

With love to yourself and yours, from my wife as well as myself, I am, affectionately your nephew,

AUSTIN H. BROWN.

[*Mrs. Susan A. Goodale—Dr. Brown's Niece.*]

CLEAR CREEK, MONROE CO., IND., May 13, 1890.

Mrs. R. T. Brown:

MY DEAR AUNT—The *Farmer* and Mr. Tomlinson's letter, announcing the sad news of uncle's death, were both received at the same time—last Saturday eve.

In this your sad bereavement I wish to assure you of the deep sympathy of myself and all our family. We all feel that one of our dearest and most honored friends has passed away.

The news was quite a shock to me, for the thought of *Uncle Ryland* sick, or dying, had never entered my head. I don't think I

believed what the *Farmer* said of his condition in the two issues previous to the one containing the tidings of his death.

If ever a widow could lean on the arm of the Lord, and trust that her dear one had entered into his rest, you, my dear aunt, certainly can. His simple, earnest life was an inspiration to all who knew him; his unfailing kindness endeared him to all.

I recollect once hearing him express the wish, "That the good Lord in his mercy will remove me before I lose my faculties." Let me again assure you of my deep sympathy, and would like to hear from you if you deem these poor lines worthy an answer.

Your affectionate niece,

SUSAN A. GOODALE.

[*Robert Denny.*]

INDIANAPOLIS, May 2, 1890.

Joseph F. Brown, Esq., City:

MY VERY DEAR FRIEND—Allow me thus to disturb the sacred precincts of the great sorrow that I know fills your heart and soul, from the death of your esteemed and precious brother this sad afternoon.

I need not say it for your information, for I feel that you already know it: I loved RYLAND as I love a brother. And I ask you to suffer me to mingle my tears with yours, and those of the family, in mourning our great loss.

May it be your happy lot, and mine, as well as the lot of all who were dear to your brother, to join him among the hosts of the Redeemed.

And when the last farewells are spoken,
The pitchers at life's fountains broken;
O, then, may friends again strike hand,
And share the peaceful rest of Leal Land.

Truly yours, ROBERT DENNY.

[*Ira J. Chase, Lieutenant-Governor.*]

DANVILLE, IND., May 4, 1890.

Mrs. R. T. Brown, Indianapolis:

DEAR SISTER IN CHRIST—The grace of our Lord Jesus Christ be with you all. Amen.

I regret that I could not speak to you to-day, owing to the great crowd who assembled to pay tribute to your husband's worth and memory.

He was one of the best of men. This, no one knows better than you and the children.

The God of all grace and comfort, comfort your minds and hearts.

In Christian bonds, IRA J. CHASE.

[*Professor Hoss, of Baker University, formerly of Indianapolis.*]

BALDWIN, KANSAS, May 5, 1890.

My Dear Friend and Sister, Mrs. Ryland T. Brown:

To-day my paper brought me the sad, sad news of the death of my dear friend, your husband. What a shock! It came so near to me. We were so long acquainted, and I esteemed him so highly. One of God's noblemen, unselfish, philanthropic, ever active, ever seeking the good of his *fellows*. How we ask that such men could live on through centuries. They are an honor to their kind; a blessing to the race.

While you agree to all this, it don't fill the void nor bind the riven heart. No, nor any poor words I can utter can do it. No, no; in such an hour words are empty, vain. I have gone through it, and know what it is to have the deep waters come over me. May God help you, we poor mortals can't. We can only express our sorrow and our sympathy, but the hearth and chair still are vacant.

O, this mystery of Death! I stand still before it, awe-struck and amazed, saying, why must we and our loved ones go down through the gates of DARKNESS to reach the gates of LIGHT?

I must not go further. May God keep and comfort you and us all, till we meet the loved ones gone on before.

Your affectionate and sympathizing brother,

GEO. W. HOSS.

What are these beautiful, luring ideals, bright and sweet as angel visions from the skies, if not *pledge* and *promise* of something better beyond?—Hoss.

[*Elder Aaron Walker.*]

NORTH INDIANAPOLIS, May 16, 1890.

Dear Brother Denny:

I regret, exceedingly, that I will not be able to meet with you in the memorial services of Lord's Day evening. There was no man upon this earth whom I would more delight to honor than Brother Brown. I am under especial obligations to the church at North Liberty, Ind., and therefore must beg the committee to excuse me.

Yours truly, AARON WALKER.

[*Elder L. L. Carpenter, President of Bethany Assembly.*]

WABASH, IND., May 5, 1890.

My Dear Sister Brown:

I have heard, with great sorrow, of the death of your dear husband, our beloved Brother Brown. My heart is greatly pained,

and I desire to express to you my heartfelt sympathy in your great sorrow. May the Loving Father comfort your heart in your affliction, is my prayer.

While we mourn the death of your husband, yet we greatly rejoice that God spared his useful life so long. The world has been made much better because Dr. Brown lived in it.

Most fraternally, L. L. CARPENTER.

[*Dr. John G. L. Myers.*]

BLOOMINGDALE, IND., May 5, 1890.

Mrs. R. T. Brown, Indianapolis, Ind.:

DEAR SISTER—In your bereavement be sure you have the earnest sympathy of our entire I. S. C. T. Union. The Doctor lived a glorious life, and his will be a glorious resurrection. Personally, I rejoice to have been his friend. To you the Lord gave the most sacred relationship. May He keep you in "perfect peace," and enable you, even in this hour of sorrow, to "give thanks."

Respectfully, J. G. L. MYERS.

[*Mrs. Helen M. Gougar.*]

LA FAYETTE, IND., May 9, 1890.

DEAR SISTER BROWN—I have no words at my command with which to express my profound sense of loss and grief in the death of your noble husband. You have my sincere sympathy, as you will have of thousands of others who know and honor the life that has been such a blessing to his day and generation. His blessed memory is yours to love and cherish until the short span of life is ended and you join him in heavenly peace and rest.

The loss to our state and our reforms is irreparable. His experience, his ripe judgment, his clear, keen intellect, his high sense of honor and patriotism, his pure Christian character, made him a power and an example to us all, and we will look in vain for any to fill his place. I remember with pleasure that he has been our guest. When he was here during the '88 campaign, I thought he must be weary with travel and speaking. I requested him to excuse himself from the company and retire to his room and rest. With his sweet smile he said: "O, no, I do not need rest; I am as young as any of you now, and can endure as much, I think." And he did do as much in that month as any other of the twelve younger speakers I had in the field.

He is gone. His works will live after him and never die.

May God be round about you and give you grace to bear this great affliction.

Mr. Gougar joins in sympathy to you in this dark hour of grief and bereavement. Lovingly yours,

HELEN M. GOUGAR.

[*Church of Christ, Erie, Pa., E. L. Frazier, Minister.*]

ERIE, PA., May 9, 1890.

DEAR SISTER BROWN—With mingled feelings of sadness and gladness we have heard of the death of the dear and venerable Dr. Brown. Glad for him, sad for the Church and the world, so much in need of his great store of knowledge, his firm voice for the right, and the example of his pure life. Sad that the great cause of Prohibition has lost so able and mighty a defender. Though dead, he yet speaketh; yea, and will continue to speak, loudly and eloquently, through the many who have been taught by him so many truths concerning this great matter.

Dr. Brown was one of the pillars; a marked man in his age. He has left his impress upon the world. His life has been long and his labors great. His reward is great. He will live in the memory of the people. Blessed is his memory. How the company on the other side is growing. We will not feel like strangers when we come.

May God bless you, Sister Brown, and give you comfort, and preserve your health and strength for years of good service in every good work.

Our God is dealing kindly with us and blessing our work. The little church is growing, and the mighty truth must prevail.

There is one pulpit in this city of wealth and aristocratic tastes and habits that speaks out on the wine habit and will speak.

The grace of our Lord Jesus Christ be with you.

In much sympathy and Christian love, your Brother and Sister in Christ, E. L. AND JENNIE FRAZIER.

[*Former Editor Monitor-Journal.*]

LOUISVILLE, KY., May 10, 1890.

Mrs. R. T. Brown:

*MY DEAR MOTHER IN THE TEMPERANCE CAUSE—I read in the *Voice* to-day of the death of Dr. Brown, and though he lived to a noble purpose, and a grand old age, death is something we are never prepared for, and I fully sympathize with you in your bereavement. If we could all live the exemplary life led by Dr. Ryland T. Brown, what a grand old world this would be! Free

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(*Through Mrs. Brown's special efforts Mr. Shiel was saved from the drink habit. —EDITOR.)

from the unholy influences of political chicanery and the curse of rum rule. Too much could not be said in praise of Dr. Brown, and the sorrow on account of his death can not be expressed. God bless you! Your friend, M. E. SHIEL.

[*Capt. E. F. Ritter.*]

INDIANAPOLIS, April 30, 1891.

I wish to pay tribute to the memory of my most highly esteemed friend, Dr. Ryland T. Brown. I first became acquainted with him in the year 1858, when I took a seat in his recitation room, in what was then the Northwestern Christian University, in this city. From that time on I knew him, but not intimately until about ten years ago, and more especially during the past six years. I have never received so much benefit in the associations with any man outside of those who had the special charge of my training and education in boyhood, as came to me from this man.

No man I have ever known was so completely dominated by moral and intellectual thoughts and expressions. He used our language with great force and purity. It was an inspiration to talk when he was a listener. It was to be enthused and exalted mentally and morally to listen when he talked. There was an unostentatious courage in the consideration of any question, and in the conclusion reached and in the expression of his views by him, the equal of which I have never known. A jewel in the swine's snout would have seemed no more out of place than subterfuge or sophistry on his tongue.

His influence while living, upon all the people with whom he came in contact, or who read his production, will be conceded was very great, but I dare say the magnitude of that influence has never been measured, and I am glad to know does not end with the close of the funeral service. I am exceedingly thankful that I ever knew him. My acquaintance with him has made me think better of humanity, and has given me a better idea of sanctified human nature at its best. I have been thinking that if his mind could find so much pleasure in the midst of all the difficulties and surroundings of this life, with its narrow field and little opportunity for thought, what an ecstacy of delight will be furnished amid the harmony and during the long rolling eternity that he will spend on the other shore. ELI F. RITTER.

[The following should have been inserted in connection with the *Indiana Farmer* editorial on the death of Dr. Brown, but was misplaced, and is given a place here.—*Editor.*]

During the five years of the publication of the *Indiana Phalanx* prior to Dr. Brown's death, he was a prolific and always entertaining and instructive contributor to its columns. The issue of May 9, 1890, the first after his death, contained a memorial article, by Rev. John A. Pollock, then the editor, as follows:

A VETERAN GONE! DR. RYLAND T. BROWN CLOSES AN EVENTFUL AND USEFUL LIFE.

Ryland T. Brown, preacher, physician, teacher, scientist, patriot, reformer, author and orator, died at his home, in Indianapolis, May 2, 1890, of a relapse of la grippe, complicated with heart trouble and nervous prostration.

Dr. Brown was born in Lewis county, Kentucky, October 5, 1807. His ancestors were Welch, and a long-lived family.

His father moved to Ohio in 1809 and to Rush county, Indiana, in 1821, where they settled in the back woods. The deceased was a slender, weakly lad, and it was fortunate for him to be in the frontier where, as a Nimrod of the forest and guide to land hunters, his physical development was well provided for. When but a lad he was passionately fond of reading, and walked many miles to the library at Rushville for reading material.

By the death of his father, in 1825, he was led to the study of diseases and their remedies, which determined his professional life. He studied medicine and graduated at Ohio Medical College, Cincinnati, 1829.

But his life was given as much to the gospel ministry as to the practice of medicine. At the age of fifteen he joined the Baptist church, but connected with the Christian church in 1830, and since has been recognized as one of the ablest of her ministry. For fifty-eight consecutive years he preached a sermon on each Easter, the last being at Greenfield, Ind., on April 6, 1890. He seldom wrote his sermons, but as he remarked in the *Phalanx* office a few days before its delivery, he committed this one to manuscript, thinking that it might be his last, which it proved to be. The subject was significant, in view of his approaching death, being the "Resurrection." This excellent discourse, full of faith and scripture knowledge, was in the hands of the editor of *Phalanx* for perusal at the time of the Doctor's death, and we extract the following:

"The future life is not a question of philosophy but a matter of faith; not a question of reason, but of revelation.

"When an inspired Apostle declares that 'there shall be a resurrection both of the just and unjust,' he speaks without a figure; and when the Great Teacher says that they who have done good shall come forth to the resurrection of life, and they who have done evil to the resurrection of condemnation, he speaks plainly. We are not only assured of a future life, but we are also taught that we shall retain our personal identity, and be conscious of all the deeds of the present life."

Dr. Brown was married in 1829 to Miss Mary Reeder, and, having survived her, was again married, in 1866, to Mrs. Nancy Tomlinson, a most excellent, philanthropic lady, known to our readers by her work in the W. C. T. U. and other lines of reform, and who was an aid and encouragement to him in his work of reform, and still lives to carry it on after him.

In 1850, the degree of Master of Arts was conferred on him by Wabash College, and never was it more worthily bestowed.

In 1854, he was appointed State Geologist by Governor Wright, though of a different political faith, and he traversed the whole state, and knew more of its substrata than any man in it. Even as late as last summer he went, for a railroad company, to the head-waters of the Missouri river to pursue a geological investigation. This great journey of three thousand miles showed the spirit and energy of this octogenarian. Upon this trip he surveyed some coal fields and indicated their value.

In 1858, he was chosen to the chair of Natural Sciences in the Northwestern Christian University of Indianapolis (now Butler University, at Irvington). He taught there thirteen years. He was also one of the original faculty of Indiana Medical College as professor of chemistry.

He went to Washington, D. C., in 1871, being appointed by President Grant as chief chemist of the agricultural department, which position he resigned, after a year, on account of health of his family and because he felt he could do more good elsewhere. During his stay in Washington he often preached in "the little church around the corner," made famous by the attendance of President Garfield, who always attended upon the preaching of Dr. Brown.

But active as Dr. Brown was in the field of theology, medicine and science, these did not absorb all the energy of his wonderful mind. He was always active in the political world. Born a Democrat, he nevertheless affiliated with the Whigs until, in the slavery agitation, he became a "Free-soiler." He presented the name of George W. Julian to the convention that nominated him for the

Vice-Presidency in 1852. He was prominent in the "People's Party" in 1854, and stumped the state, aiding much in the election of the legislature that gave the prohibitory law of 1855. He afterward voted with the Republicans, till the organization of the Prohibition party in Indiana, on July 24, 1884, of which he has been a most honored and influential member, writing most of its platforms, furnishing much, and the best, of its literature and being foremost in its councils, and largely in work on the platform.

Dr. Brown was himself a notable example of what temperance, which he so firmly advocated, will do for the frail human system. He was anything but robust in his youth; so puny indeed that his parents, under a very common but mistaken notion that mental work is less taxing on the physical person than manual labor, had dedicated him to learning. Having hemorrhages of the lungs, that interfered with his preaching and the practice of medicine, he spent the year 1843 in the labor required in a saw-mill. Yet, by strictly temperance habits and proper care of himself, while pursuing many forms of hard labor, he was preserved to his 83d year, with such health that he had not, until his final illness, been in bed a day for twenty-five years.

The press, for the last half century and more, has been much the richer for the contributions of Dr. Brown. His articles have often enriched the columns of the *Phalanx*. Among the other papers for which he wrote are *Indiana School Journal*, *Ohio Farmer*, *Christian Record*, *Christian Luminary*, *Indiana Farmer* and *Clay Worker*, in the latter two of which he was associate editor at the time of his death.

And what shall we say more, for time would fail us to tell of the faith, courage, perseverance, manliness, self-sacrifice, wisdom, gentleness, of this most lovely, wondrous man.

The funeral took place on Monday last, at 10:30 A. M., from his home at 13 Central ave., in the unostentatious manner in accord with his character and wish. A very large number of the best citizens of the city and state joined the family and relatives in the impressive burial services.

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